

# Zion's Herald.

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## Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

Some idea of the practical value of the Fish Commission will be obtained from certain items in the annual report of Commissioner J. J. Brice. Ninety-three million shad fry were planted last year in streams emptying into the Atlantic Ocean and the Gulf of Mexico. The output of lobster fry was 97,000,000. Millions of mackerel were also hatched and liberated, and 17,000,000 tautog fry. The total take of salmon eggs on the Pacific was 37,000,000. An attempt will be made to introduce this special breed of salmon into Eastern waters by transferring 5,000,000 eggs from the California stations to stations in New York, Vermont and Maine, and liberating the fry in the Penobscot, Kennebec, Merrimac, Hudson, Delaware and Susquehanna rivers.

A lost classic has lately been recovered in Egypt and sent to the British Museum — the works of Bacchylides, one of the earlier lyric poets, of the fifth century before Christ. He was contemporary with Pindar and Eschylus, but has been known only by references in ancient writers and a few quotations — the longest being "a graceful fragment of twelve lines in praise of peace." The date of the discovered manuscript is probably the first century before Christ. It consists of parts, at least, of some fifteen or twenty poems, varying in length from 14 to about 200 lines. The writing is in good condition, but the papyrus has suffered severely at the hands of its native discoverers. It will take some time to arrange and edit the fragments, but enough is known to make sure of a substantial addition to the treasures of Greek literature.

The proprietor of the Liberal newspaper of Quebec — *L'Électeur* — which was boycotted by the Roman Catholic bishops, promptly suspended its publication, not wishing to bring the French-Canadian Liberals into conflict with their church. A new journal appeared in its place the next day, however — *Le Soleil* — under the same management, and practically the old news-sheet under a new name. Its attitude on the Manitoba school question is strongly endorsed by an independent Montreal paper — *La Patrie* — which may also be banned for its outspokenness. It is reported that sudden halt was called upon the aggressive movement of the bishops last week by a telegram from the Vatican bidding them suspend further action pending investigation. This telegram, it is said, was sent at the request of Premier Laurier, himself a Roman Catholic, but the leader of the Liberal party, which is now in power.

Two French scientists — Louis Godard and Edouard Surcouf — are planning a balloon trip to the North Pole in 1898. Their airship, which is to be named "La France," will have a capacity for a sixty-day voyage. The principal cause of André's failure last year — the loss of gas that took from his balloon each day sixty to sixty-five kilogrammes of ascending force — will be carefully guarded against in this new expedition by the use of a varnish which will make the silk envelope almost impermeable. The crew will consist of seven persons, including the two leaders. The cost entire — materials, generators, chemicals for making pure hydrogen, provisions for four months, instruments, tools, firearms, boats, sleds, etc. — is estimated at 250,000 francs. The *Figaro* offers the inspiring suggestion — "What a magnificent

attraction for the Exposition of 1900 would that air-ship be, with the simple announcement, 'Returned from the North Pole!'"

The correspondence in the case of Julio Sanguily has been called for by the Senate. Sanguily is a naturalized American citizen residing in Cuba. He has taken no active part in the rebellion, but is, of course, suspected of sympathy, and was found guilty before a civil court, Dec. 28, of conspiracy against the Spanish Government, and sentenced to imprisonment for life. The case against him rested on certain incriminating letters purporting to have been written by him. He denied that he wrote them. The experts who examined them could only say that "they seem to be in Sanguily's handwriting." It is said that the magistrates themselves regarded the prisoner as innocent, but were compelled to yield to external pressure and sentence him, lest they themselves should be treated as "suspects." The case has been appealed to Madrid.

The prairie States west of the Mississippi are subject to drought, even when the annual precipitation is normal. To meet this unfavorable condition, what is known as "the dust blanket system," the discovery of a Dakota farmer named Campbell, is to be given an extensive trial. This method consists in a complete rearrangement of the top soil to the depth of seven or eight inches, with the object of preserving in the lower soil whatever moisture is precipitated. This eight-inch layer is turned as nearly bottom upward as is practicable. Then the lower four inches of the furrow slice are packed as firmly as possible, to keep out the air which dries up the moisture. The next step is to keep the upper two inches of the soil constantly dry — a non-evaporating "dust blanket," as it is called. Farmers who tried this method last year raised two to three bushels where they had formerly raised but one.

A bill has been introduced into Congress which provides for a civil service retiring fund for Government employees who are disabled by age or disease. This fund is to be established by withholding, monthly, 2 per cent. of the salary of each employee and depositing the same in the Treasury. The fund shall become available on and after July 1, 1901. The bill specifies the ages and conditions of retirement: Mental or physical disability after twenty years in the civil service will entitle an employee to be retired on 75 per cent. of the highest pay received by him during his employment. Any one who serves for thirty years and shall reach the age of 60, may be retired on three-quarters pay by making proper application. Compulsory retirement for persons over 70 years old who shall have served for thirty-five years, is also a feature of the bill, the pay to be 75 per cent. of the highest received by these veterans of the service.

What is known as "the Leud bill," which passed the National House last week by a vote of 144 to 104, is a postal reform measure which, by rolling out "sample copies" as second-class mail matter, will correct a serious abuse, in case the Senate confirms the action of the House. Under present conditions anything almost that is printed in semi-solid shape, novels or advertisements, must be carried as periodicals by the Post Office department all over the country at the cost, to the advertiser, of one cent a pound. So-called newspaper publishers carry on a book-publishing business at a cost to the Government for carriage of many millions of dollars annually. The editions of these "sample copies" number sometimes 25,000,000. Business concerns flood the country with "fake" newspapers which are really nothing but advertising sheets. It is time to call a halt to this increasing volume of irregular and costly business — to divert it to the class where it belongs, for which the Government receives one cent for each two ounces or fraction thereof.

More than one-third of the merchant marine of the world, counting the number of vessels, flies the British flag, or 11,880 vessels out of a total of 29,880. As respects tonnage these 11,880 vessels represent more than one-half of the aggregate. The United States falls far in the rear with her 3,215 vessels, but she, nevertheless, holds the second place. Next to us in order come Norway, Germany and France. Classifying these vessels, the United States leads all the nations in the number of wooden and composite steamers (222), but is surpassed by France, Germany, Norway, Sweden and Spain in the number of iron steamships; of steel steamships we have 209, but are outnumbered by both Germany and Norway in this class. In sailing vessels of wooden or composite materials, this country is surpassed by no other, our number being 2,511. Congress has a fine opportunity to foster our commercial marine, and restore it to its appropriate rank in the carrying trade of the world.

## Arbitration Treaty Signed.

A profound and universal sense of rejoicing will be felt by all English-speaking peoples over the announcement that the arbitration treaty between Great Britain and the United States was signed at Washington on Monday by Sir Julian Pauncefote and Secretary Olney. The new treaty provides that for a term of five years all disputes between the two governments, excepting those involving national honor or sovereignty, must be submitted to a High Court of Arbitration consisting of three Justices of the Supreme Court of the United States, to be selected by the President, and of three members of the High Court of Appeals of Great Britain, to be selected by the Prime Minister, with King Oscar of Sweden as the final arbiter in case of a tie vote by the tribunal.

## A Prehistoric Empire.

In the current number of *Red and Blue*, the magazine of the University of Pennsylvania, Prof. H. V. Hilprecht, who has been conducting explorations in Asia Minor and Babylonia, writes interestingly of records which he discovered of a great empire in Babylonia antedating Sargon's time, and of a great Semitic conqueror whose tablets declare that he had extended his dominion from the Mediterranean to the Persian Gulf over Erech and Ur of the Chaldees. At Nippur, some 150 miles below Bagdad, were found the ruins of the city of this prehistoric people. These lie thirty feet beneath a great platform of burned bricks which bears the stamp of Sargon and his son Naram-Sin — 3800 B. C. — upon them. This people lived "centuries before the conventional date of the creation." They had "acquired a knowledge of picture-writing, the straight lines of which were afterwards developed into the cuneiform characters by their Semitic conquerors. They knew the principle of the arch, but did not apply it except to drains in the great platforms. They had long passed from the nomadic state and knew how to construct systems of irrigation for agriculture." Prof. Hilprecht gathers much of his information from the excellent work done by Mr. Hayne at Nippur, and by studies of the rich collections in the Imperial Museums at Constantinople.

## The Pacific Railroads Refunding Bill.

It was amply discussed in the House last week. The bonds have matured. The Central Pacific road owes the Government nearly \$55,000,000 and the Union Pacific Company over \$55,000,000. The roads cannot meet the payment of these bonds. The question submitted to Congress is, Shall the Government foreclose the mortgages and take possession of the roads? or shall the debt be refunded at such a rate of interest as the roads would be able to pay, provision being made for the payment of the principal at some future time? To foreclose would require of the Government the expenditure of over \$60,000,000 to take up the underlying first mortgages, and it

would then own roads without either terminals or branches; it could not operate these roads under these conditions without hazard of great pecuniary loss. On the other hand, to extend the time for paying the debt would cost the Government no immediate outlay and no final loss. The committee fixed the interest at 2 per cent. It is estimated that each road can earn a net revenue of \$4,000,000 a year. The companies can comply with the requirements of the bill. The Central Pacific would have to pay \$3,825,000 a year fixed charges; the Union Pacific, \$3,628,000 a year. At this time of writing the House has not reached a vote on the proposition to refund the debt. There is much opposition to it. In the Senate Mr. Morgan has offered a bill providing that the Government take possession of the roads.

## Senator Hale's Views on Cuba.

In an interview last week with a reporter of the *New York Times* Mr. Hale insisted that the American people have been greatly misled as to the true status of Cuba under Spanish rule — that they have listened to only one side, and that presented by persons who have everything to gain and nothing to lose by misrepresentation. He maintained that commercially Cuba almost leads the world in the volume of her export trade — amounting per capita to \$63.10, a larger percentage than the export trade of any of the South American republics. He declared that in increase of population she has been surpassed only by Argentina, Uruguay and Puerto Rico; that in point of wealth per capita she is ahead of Virginia, North Carolina, South Carolina, Georgia, Tennessee, Alabama, Mississippi, Louisiana or Arkansas; that, as regards taxation, her rate per head is not much above that in this country, it costing us (State and Federal) above \$18 per capita, whereas the rate in Cuba is \$15.30. From these figures Mr. Hale argued that Spanish rule has benefited the island, and that Cuba has made greater progress under the civil laws of Spain and under the protection afforded to life and property than have many of the South American republics which severed their connection with the Spanish monarchy two generations ago. Mr. Hale will find but few who will accept his conclusions, and of that "few" probably not one who has had any extended personal knowledge of Cuba's history during the present generation.

## General Francis A. Walker.

His sudden and lamented death on the 5th inst. in this city, removed one who was in the very prime of his intellectual activity and usefulness, and who had achieved distinction along many lines — as soldier, statistician, economist and educator. He was a son of Professor Amasa Walker, of Oberlin and Amherst, one of America's most distinguished scholars in political economy. A graduate of Amherst, young Walker first studied law, but abandoned the office to enter the army during the war. His promotion was rapid — from sergeant major through successive grades up to Brigadier General. He was wounded at Chancellorsville, and was confined at one time in Libby Prison. After the war he taught the classical languages in Williston Seminary, spent a year in editorial work on the *Springfield Republican*, was appointed in 1869 chief of the Bureau of Statistics at Washington, became superintendent of the Ninth Census, served as Indian commissioner, spent eight years at Yale as professor of political economy and history, was chief of the Bureau of Awards at the Philadelphia Centennial Exposition, accepted the superintendency of the Tenth Census, resigning in 1881 to become president of the Massachusetts Institute of Technology, which office he held at the time of his death. He wrote voluminously on economic subjects — wages, money, rent. He was an earnest bimetallist, but not an inflationist — he utterly disapproved the free coinage of silver. In addition to his many literary and executive duties he held many offices — he was United States commissioner to the Paris Monetary Conference in 1878; was president of the American Statistical Association in 1872, and of the American Economic Association in 1886. He was but 56 years old when his career was so suddenly closed.

## Our Contributors.

## THE JUDGE.

Harriet Warner Requa.

Shall not the Judge do right,  
Who reigns in unspeakable power, inapproachable light;  
Dropping worlds He has fashioned and kindled  
One by one into space,  
And noting it ever a worthless, wee sparrow  
falls down in its place?

Does not the Judge understand,  
Who holds all the tangles and twistings of life  
in His hand?  
Shaping all into beauty and order, for through  
all the maze He can see  
The only sure way to the highest, and the rest  
where the perfect be.

Oshkosh, Wis.

DOES THE SERMON ON THE MOUNT  
CONTAIN THE WHOLE GOSPEL  
OF JESUS?

Rev. Geo. M. Steele, D. D.

THESE has never been a time when so many men of the most diverse religious views have been agreed to attribute supreme excellence to the character of Jesus and supreme authority to His words. The main facts of His life and conduct, aside from those involving the supernatural; that this life was the ideal life; that His utterances were essential and obvious truth, are hardly questioned by any intelligent and candid person. The ethical philosophers, the rationalists, the agnostics, the secularists, the pantheists and other similar groups of dissentients from evangelical conservatism, while rejecting much that is held to be true by the latter, yet profess to accept substantially the life and words of Jesus. Some of the labor organizations that hiss at the mention of the churches and scoff at Christianity, receive the name of Jesus with cheers.

But it is to be noted that the classes referred to subject the words of Jesus and the incidents of His life to a very careful sifting. A large part of the record is discarded and other portions received with qualification. Generally the Sermon on the Mount is accepted and approved—accepted and approved perhaps for the simple reason that it does not contain many things that are found elsewhere in the evangelical narratives, and which are distasteful to the naturalistic and secularistic mind. It is certainly a great gain that these parties acknowledge a body of principles and a code of conduct of such supreme excellence—that they recognize in Jesus the actualization of the character implied; for this logically leads to the admission of other claims and grander truths that are among the essentials of Christianity.

That these essentials are repudiated by the classes referred to, would be of comparatively little consequence; but this minimizing of the substance of the Gospel is by a subtle process communicating itself to considerable numbers of moderately interested and not deeply thoughtful but intentionally loyal Christians. A body of ethical truth is set forth in comprehensive and compact form; it seems to cover in a general way the whole field of human life; it consists not merely of formal rules of external action, but reaches back into the springs of conduct and pertains to character. It may be said with some sort of real truth, if one lives in accordance with these utterances of the Master, what more can be demanded? But it is not clearly seen that no man ever has lived up to this marvelous moral program except by the application of principles found elsewhere in the sayings of Jesus.

It is a question sometimes raised whether the Sermon on the Mount is a series of utterances delivered at one time, as the statement in Matthew indicates, or a collection of sayings at different times and in different places and gathered up and put in this form by the evangelist. The preponderance of evidence, on the whole, seems to be in favor of the former. It is not of superior importance. There are some twenty-four topics treated, all of vast import. They are set forth with brevity and simplicity and at the same time with remarkable effectiveness. They are for the most part isolated paragraphs having no logical dependence one upon another and consequently are not in the manner of what is properly called a discourse. The arrangement, so far as appears, might have been entirely different without impairing the value of the whole. These utterances are like the gates of the New Jerusalem:

"The twelve gates were twelve pearls; every several gate was of one pearl."

But after all that can be said of the lofty character of this collection of wonderful thoughts—and I am sensible that I have only inadequately characterized them—we are compelled to the conclusion that they are

## Only a Part of the Gospel of Jesus,

and not the most important part. If this is to be regarded as one continuous address, it is the longest of those contained in the evangelical narratives. Only one other nearly approaches it in this respect, and that is the discourse, more conversational than formal, after the last supper. Yet this is cast in a more logical form in that one topic follows another in regular order, though perhaps without any logical intention. Here we have more profound and more spiritual truths, having to do with the larger interests of the kingdom of God. These utterances, too, are almost wholly different from those in the Sermon. It is occupied almost exclusively with the personal relation of Jesus to His followers. But it is not here alone—it is almost everywhere in the gospels—that we find truths additional to those in the Sermon on the Mount. Let us briefly indicate some of these.

1. In the Gospel of Jesus *repentance* is a foremost requirement and a prime condition of entrance into the kingdom of God. Men must purposefully and resolutely change their manner of life and course of conduct. Jesus began His ministry, as John had done before Him, with this demand upon all who heard Him. It was present explicitly or by implication in all His preaching. It was the first answer to the inquiry of the convicted souls on the day of Pentecost and continued to be in all the ministry of the apostles. But of this we find nothing in the Sermon on the Mount. I do not say this as detracting in any way from the value of that teaching. For the object had in view in that deliverance there was no need that repentance should be one of the topics discussed. Yet, for all that, it is one of the indispensable and essential elements of the Gospel of Jesus.

2. Still more notable is the absence of any allusion to the subject of the new birth. No one will deny that this was one of the great principles announced and specially emphasized by Jesus. A new life was to be lived—a life that implied a radical revolution in individual character; a change wrought not by human effort but by Divine agency. When Nicodemus came to Him to seek instruction, He does not stop to parley with him on nice questions of the Jewish law and the traditions, but He almost abruptly announces this great fundamental condition of citizenship in the kingdom of God: "Except a man be born again, he cannot see the kingdom of God," and He does it under the most solemn asseverations and repeats it twice with slight variation within a brief space of time. We find the parallel announcement in Matthew, and with the same form of asseveration: "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." It would be in order to cite those numerous passages which speak of the giving of life to those who believe, of Christ as giving life to men, of the quickening which takes place under the condition of repentance and faith—that is, the making alive that which was dead. There are many other similar utterances which tend to the same point. Obviously there is nothing of this in the Sermon on the Mount. There is no contradiction involved. Indeed, all the teachings admirably harmonize. But they are distinctly different teachings—the one is additional to the other. The Sermon is a complete setting forth of the principles of conduct characterizing the subjects of the kingdom of God; but there is nothing in it showing how we shall gain entrance to the kingdom or how we are to become able to live the life implied. The Sermon itself teaches plainly enough that this life is not achieved by the external observance of formal rules. There must be character back of conduct. "Men do not gather grapes of thorns nor figs of thistles." Evidently, too, a thorn-bush cannot become a grape-vine by bearing grapes; it must first become a grape-vine to do that. No more can a thistle-stalk become a fig-tree by an analogous process. A soul cannot become pure by the culture of obedience to ethical rules. It is the children of the kingdom who live the life portrayed in the Sermon. But except a man be born from above he cannot see the kingdom of God.

3. Naturally suggested by the foregoing

is the teaching of Jesus concerning the *Holy Spirit*. The Spirit is expressly stated to be the agent in the new birth. It is He alone who changes the heart of man. "Born of the Spirit" is the phraseology. The statements concerning the office and manifestations of the Spirit are very numerous. He is impressively announced as coming to supplement Christ's work and to be His representative in the world. "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go away, I will send Him unto you. And He when He is come will convince the world in respect of sin, and of righteousness and of judgment." "He shall guide you into all truth." "He shall take of Mine and shall declare it unto you." Jesus promised this ministry of the Spirit unto the apostles and to those who should come after them in all ages of the church. They were to wait for this manifestation before they began their ministry. We know how marvelously this came about on the day of Pentecost and what a mighty transformation was wrought in those before timid disciples. It is the Holy Spirit in the church that is the indispensable personal agent and power by which the work of God is wrought in human souls. Yet of this in the Sermon on the Mount there is no intimation.

4. The personal relation of Jesus to men's *delivery from sin* and their reconstruction in righteousness is the most prominent theme in the Gospel. "Believe in Me," is the most frequent exhortation to His disciples. The great sin that He charged on those who rejected Him was that they believed not on Him. See that overwhelmingly grand utterance of our Lord that stands out like the Mountain of Light among ordinary diamonds: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "This is the work of God, that ye believe on Him whom He hath sent." But to quote all the passages bearing on this point would be to copy a large portion of the sayings of Jesus. In the Sermon no mention is made of this great truth. Indeed, faith as a condition of salvation is not spoken of. In a singularly beautiful passage men are instructed to trust God for the supply of their temporal wants; but this is not the faith that cures the soul of its moral and spiritual sickness.

5. So closely connected with this as properly to form a part of it are Christ's declarations concerning His *mediatorship*. Yet the latter has some features which give it a certain distinctness. He constantly represents Himself as the only medium of communication between lost men and the infinitely merciful but also the infinitely righteous Father. "No man," He says, "cometh unto the Father but by Me." "I am the way and the truth and the life." "I am the door." Job in his desperation longed for a daysman. It was the instinctive craving of other souls. Jesus is sent of the Father and fully commissioned with plenary power to do what is necessary to reconcile men to God. So are to be applied all those very numerous passages to pray in His name and to ask what we want for His sake.

6. This office again connects itself with another. Jesus announces Himself as *redeeming men from the power of sin* by the offering of Himself. He declares that He "came to give His life a ransom for many." "I lay down My life for the sheep." "I lay down My life that I may take it again. No one taketh it from Me, but I lay it down of Myself." Clearly enough it is the most essential part of the Gospel of Jesus that He is the world's Redeemer, and that this redemption involved on His part such sacrifice and suffering as the universe has not otherwise heard of.

Other subjects not alluded to in the Sermon on the Mount are discussed elsewhere in the teachings of Jesus. There are also some topics that are so briefly treated in the Sermon that but for their fuller illustration in other parts of the gospels we should not have any clear conception of them. In fact, there are many thoughts read into the Sermon which men would hardly find there if they had not first found them in other parts of the record. It is not necessary to consider these. More than enough has been said to indicate that, marvelous as is the wisdom displayed in the Sermon on the Mount, it contains only a small part of the treasures of wisdom and knowledge contained in the Gospel of Jesus.

Auburndale, Mass.

Happy is he whose heart  
Hath found the art  
To turn his double pains to double praise!

—George Herbert.

## A CENTURY OF SOCIAL BETTERMENT.

John Bach McMaster.

A CITIZEN of the United States who wore a badge of mourning in memory of Washington, and took part in the contested Presidential election of 1860, lived at a time when our country nowhere touched the Gulf of Mexico and nowhere crossed the Mississippi River; at a time when there were but fifteen States in the Union, and when no one of them had a population of a million souls or could boast of a city of fifty thousand inhabitants.

The twenty years which had elapsed since Cornwallis laid down his arms at Yorktown, and especially the ten years which followed the day when the States came under the New Roof and made the Constitution the supreme law of the land, were periods of such amazing progress that the people of the United States in 1860, compared with what they were in 1780, were a new nation. Yet as we of today look back to them, their condition of life seems so crude that it is hard to realize that they are separated from us by a hundred, not a thousand years, and that there are numbers of men still with us who saw the light while Jefferson was serving his first term as President. It is hard to realize that the great-grandfathers of many of us were men who never in the whole course of their lives struck a match, or used a postage-stamp, or heard a steam-whistle, or saw a pane of glass six feet square or a building ten stories high. What passed for thriving cities at the opening of the present century were collections of a few thousand houses without any pretensions to architectural beauty, ranged along narrow streets, none of which were sewered and few of which were paved and lighted. The government was of the simplest kind. The mayor still held a court. The watchman, with his rattle and lantern, still went his rounds at night. The citizen was still required to serve on the watch, and to keep in his house, hard by the front door, a number of leather buckets, with which, at the clanging of the court-house or the market bell, he must hurry to some burning building. Water for putting out fires, indeed for household use, was drawn from private wells or supplied by the town pumps, for there were but two cities in the Union blessed with water-works. It was still an offence to smoke on the street, or to carry live coals from a neighbor's house (a common practice in the days when matches were not), or to be out after ten at night.

Lack of good and abundant water, lack of proper drainage, and ignorance of the simplest principles of sanitation spread diseases of the most dreadful sort. Small-pox was common among the poor. Year after year New York and Philadelphia and Baltimore were visited by yellow fever, which sometimes raged with the violence of a plague.

Few of the appliances which promote health, which increase comfort, which save time and labor, were in use; not even in the houses of the rich was there a furnace, or an open grate for burning coal, or a bath-room, or a gas-jet. The warming-pan, the foot-stove, and the huge four-post bedstead with its curtains to be drawn when the night was cold were still essentials. That boy was fortunate who did not have to break the ice in his water-pail morning after morning, in winter. No city had reached such dimensions as to make a horse-car or an omnibus necessary. Time was of little value, and no pains were taken to save it in the household or in the affairs of the business world. That magnificent display of inventive genius which is the admiration of the world had scarcely begun.

Few of the modern methods of extending business, of seeking customers, of making the public aware of what a merchant has for sale, existed even in a rude state. There were no commercial travelers, no means of widespread advertising. When the century opened, there were two hundred newspapers in the United States, but only seventeen were dailies. No great weeklies, no magazines with a circulation covering the whole country, had then been dreamed of. But it mattered little, for the field a merchant could cover in his business was limited by the immense cost of transportation. As late as 1810, to move freight from New York to Lewiston on the Niagara River, almost entirely by a water-route, cost forty dollars a ton, with tolls extra. To haul a ton of goods from Philadelphia to Pittsburgh cost one hundred and twenty-five dollars. To carry a bushel of salt two hundred miles by land cost two dollars and a half. The charge for transporting a barrel of flour three hundred and fifty miles was five dollars; the same charge was made on a hundred pounds of sugar carried three hundred miles.

Not only was the field of business enterprise thus restricted, but the transaction of business within that field was slow and difficult. The merchant kept his own books—or, as he would have said, his own accounts—wrote all his letters with a quill, and, when they were written, let the ink dry or sprinkled it with sand. There were then no envelopes, no postage-stamps, no letter-boxes in the streets, no hourly collections of the mail. The letter written, the paper was carefully folded, sealed with wax or a wafer, addressed, and carried to the post-office, where postage was prepaid at rates which would now seem extortionate. To send a letter which was a single sheet of paper, large or small, from Boston to New York or Philadelphia, cost eighteen and a half cents, and to Washington twenty-five cents. To carry a letter from Philadelphia, then the capital of the

United States, to Boston, and bring back an answer by return mail, would have consumed from twelve to eighteen days, according to the season of the year and the weather.

What was true of the merchant was true of men in every walk of life. Their opportunities were few; their labor was ill paid; their comforts were far inferior to what is now within the reach of the poorest.

In the Sunday issues of the great metropolitan journals—Sunday issue was a thing unheard-of ninety years ago—are thousands of advertisements of employers seeking help. Many of the advertisers are conducting trades, professions, occupations, absolutely unknown in 1800, and to these might easily be added many more. The great corporations, the mills and factories, the railroads, the steamboat, express, and telegraph companies, that give employment to millions of human beings, are the creations of our day. A specialist of any sort—a patent lawyer, a corporation lawyer, an occultist, a physician devoting himself to the cure of diseases of children, a nurse trained to tend the sick—was unheard of. Very little preparation was needed for any profession. The knowledge gained in the course of a few months passed in the office of a judge or a physician was sufficient to entitle any man to practice law or medicine. Many sects required no preparation whatever for the ministry, and the ministry, medicine, and law were the only recognized professions.

What we call the "workingman," the "mechanic," had no existence as classes. Labor was performed in the South almost exclusively by slaves, and in the North very largely by men and women who for the time being were no better than slaves. Throughout the free States were thousands of Irishmen, Scotchmen, Englishmen, Germans, who, in return for transportation from the Old World to the New, had bound themselves by indenture to serve the captain of the ship that brought them over. The time was three, five, even seven years, and the conditions were that the servant should have meat, drink, apparel, washing, lodging, and sometimes six weeks' schooling every year, and at the end of the term of service two complete suits of clothes. In every case one of these "freedom suits" was new.

The moment a cargo of such "indentured servants," "redemptioners," "bond-servants," reached port, the public would be informed by a notice in the newspapers, and whoever wanted men or women for any sort of labor, skilled or unskilled, would hasten to the ship and buy them from the captain. When the redemptioner had served his time, and began as a freeman to work for hire, the wages paid him were such as would now be thought shamefully low. Soldiers in the army received three dollars a month. Farm-hands in New England were given four dollars a month and found their own clothes. Unskilled laborers toiled twelve hours per day for fifty cents. Workmen on the turnpikes then branching out in every direction were housed in rude sheds, fed coarse food, and given four dollars per month from November to May, and six dollars from May to November. When the road from the Genesee River to Buffalo was under construction, in 1812, through the region through which it went was the frontier, men were hired in plenty for twelve dollars per month in cash, and their board, lodging, and a daily allowance of whiskey.

Out of wages so scanty the most thrifty could save nothing. But woe betide him if work was slack, or he fell sick and ran in debt. Then he became no better than a criminal, and, if the creditor wished, could be made to share a criminal's dingy and filthy prison. In nothing is the contrast between those days and ours more striking than in the absence of a broad humanitarian spirit, a generous sympathy for the unfortunate and hard-pressed. In all our land there was not a reformatory, nor an asylum for the blind, for the deaf and dumb, or for lunatics. — *Atlantic Monthly* for January.

#### ARCHITECTS OF AMERICAN METHODISM.

##### I.

John Wesley.

Rev. David Sherman, D. D.

FTER visiting, examining, and admiring one of the builders' masterpieces, like St. Paul's Cathedral in London or St. Peter's in Rome, the tourist or student turns aside to ascertain something more about the artist in whose teeming brain the whole plan existed before a stone was laid upon the foundation. He instinctively feels that the artist is greater than his art. His work, however magnificent, expresses but in part the genius and artistic power of the worker.

This is as true of the ecclesiastical as of the material builder. American Methodism, one of the most curious patterns turned out of the loom of Providence, first took form in the brain of John Wesley. He had assistants and helpers and found valuable suggestions on all sides—in fact, the whole American Conference played an important part in the making of American Methodism; and yet Wesley must always hold the chief place among its architects; his was the grand conception without which all others would have been in vain. Hence to know American Methodism we must know

something of the marvelous man whose genius made it possible.

John Wesley, the founder of Methodism and the most eminent evangelist of the 18th century, was born in Epworth, England, June 16, 1703, and died in London, March 2, 1791. His life, which nearly spanned the eighteenth century, was crowded with labors and crowned with success. His activities were manifold. The most active Christian preacher, extending his labors through the three kingdoms, he was at the same time a Biblical scholar, a voluminous writer on religious and practical subjects, an ecclesiastical organizer, and the manager of a great religious movement. With variety, he maintained a unity and steadiness of purpose which enabled him to accomplish vast results in a single life. No one of his schemes was allowed to conflict with another; but all contributed to his grand life-purpose of spreading Scriptural holiness over the world. Like the expert player, he was able to keep several balls in the air at once without collision and without ever losing control of any one of them. With the eyes of Argus, he had the hundred hands of Briareus.

Wesley owes something to

##### His Puritan Ancestry.

His mother, a daughter of Dr. Samuel Annesley, an eminent Dissenting divine, was trained in that faith and conformed to the Established Church only on attaining full age. His grandfather, John Wesley, the devout rector of Charmouth, was so far affected by Puritan influences that Charles II sent him adrift, in 1662, with the other 2,000 ejected ministers. The earnest temper and devout trend of the founder's life were no doubt due in part to an unconscious inheritance from ancestors who suffered and contended for the faith once delivered to saints and reformers. If he had not attained justifying faith, he would have remained a serious and earnest Pharisee, conforming his life strictly to the letter of the law.

The education of Wesley was at once thorough and extensive. He was a careful student and a wide reader. His studies began in the cradle and ended only at the opening tomb. His mother was a born educator, taking in charge her large group of children and conducting them through the rudimentary studies. The home school was one of the most important he ever entered. There was authority, intelligence and aptness to teach. At the age of thirteen he went to the Charter-House School, a favorite centre of education, where he was fitted for Oxford. Graduating from Christ Church College in 1727, he was ordained and became his father's curate. But Epworth was too much out of the world for a young man who was to play a part in its most important affairs. In 1729 he returned to Oxford as a tutor, when his real life-course began to open. Serious students began to gather about him, recognizing in him a leader and counselor. They came together to pray and read the Greek Testament. The Holy Club, as the gathering was called by those outside, was the beginning of the Methodist movement destined to sweep over all the continents and to give a new aspect to Christendom. The movement was yet in its ritualistic phase. The members still hoped to be saved by good works and the observance of forms.

Wesley's visit to America in 1735 was important mostly in its bearing on his personal experience. As a missionary in Georgia he was not a success, but his contact with the Moravian missionaries on shipboard was

##### A Presidential Incident

which can never be forgotten. By this contact he gained two items of knowledge important to his future work. He learned that his fellow-passengers were consciously saved and that he was not, even though he had gone to the ends of the earth to save the heathen. The next thing in importance to knowing we are saved is to know that we are not. This negative lesson was forcibly impressed upon the mind of Wesley, and he was thus prepared, on returning to London in 1738, to search out the new sect. He visited their chapel in Fetter Lane and heard their expositions of the inner life. One night in May, as the minister read Luther's preface to the Epistle to the Romans, in which the doctrine of justification by faith was explained, the missionary from the New World entered into the rest of faith for which he had so long prayed. "I felt my heart strangely warmed," he writes. "I felt in that moment that God had forgiven me my sins, even mine."

That strange warming was the conversion of Wesley, which turned the tide of his life

and affected the whole world for the better. The ritualism of the Wesleys quickly crumbled and they entered into the joy of the new life. Without farther dependence for salvation on good works, they began in earnest to proclaim through the world the message of a free, present and full salvation. On all sides, in the three kingdoms, the work grew, and overflowed into America. A stray seed caught in New York and another in Maryland. In both places they took root and required only care and culture for a harvest. To aid in organizing the work, Wesley sent in 1769 a couple of helpers, and in 1771 he detailed to lead the movement that sturdy and wise pioneer, Francis Asbury, who became, as Wesley's advisor and helper, one of the architects of American Methodism. He did something to modify Wesley's plans without changing the main features of his original drafts. These were incontestably Wesley's contributions to the ecclesiastical establishment. Without his wide vision, careful forethought and prompt, judicious action, the handful of Methodists on the continent might have dwindled and vanished without leaving a trace of their work behind. It was his mission to prevent such a catastrophe and to nourish here the beginnings of life until the little one should become a great company. To secure this end was not as easy as it now seems. The little flock was in peril. If the enemy could not destroy it, it was liable to be dissolved by internal dissensions. The treatment by Wesley was heroic. He realized that something effectual must be done if the little societies scattered over both continents were to be held together and the gracious work extended into the future.

The year 1784 marks the turning point in the history of the Methodist movement. It was the

##### Dominical Year of Methodism.

The question at issue was the perpetuity of the society. The founder was eighty-one years old, almost too far advanced to adopt new plans. But there were not wanting evidences of disintegration, especially in America; and many confidently predicted that the removal of the head by death would work the final dissolution of the body. But Wesley rose to the greatness of the occasion and performed two acts which must forever remain illustrious. He executed the Deed of Restoration, establishing the Legal Conference to take his place among the Methodists in England; and proposed for the consideration of the American Methodists a plan for the better organization and perpetuation of the work, which resulted in the organization of the Methodist Episcopal Church. Though Wesley was confident of its success, the plan was tentative, sent forth as a proposal for the consideration, modification, adoption or rejection of the American brethren. While he contemplated no calling of the Conference, deeming the assent of Asbury and a few others sufficient, the American preachers deemed themselves at full liberty to modify a few details of the plan. So long as Wesley's main purpose was secured in the permanent settlement of the work, he offered no criticism on the assembling of the Christmas Conference. Everything indicates that he approved. He was never a stickler for unimportant details at the expense of the main issue.

The substance of the scheme can only be noticed in brief. The curious project seems to have been born in the mind of Wesley. He was without a single adviser or sympathizer; but, as usual, he had the courage of his own convictions. So early as February he proposed the plan for America to Dr. Coke, who was startled at the proposal and took two months to consider. In August his plan was opened to the British Conference; but his preachers would none of it; not a man sided with him. His brother Charles thought him verging on second childhood. But in the face of heavy opposition he steadily persisted in his purpose. He saw afar and understood better than most others the nature of the elements with which he was dealing. In spite of the heat and opposition, he prepared, with the utmost coolness, his "simple sketch" for the reorganization of the work in America. He appointed Dr. Coke and Francis Asbury to be superintendents there. At the close of the Leeds Conference he called Dr. Coke to Bristol, and with the aid of Rev. James Creighton, a presbyter in the Church of England, he ordained Coke a superintendent, or bishop, in the American society. With him he ordained Richard Whatcoat and Thomas Vasey elders to administer the sacraments in the society. He at the same time appointed Francis Asbury as a

superintendent. He commissioned Coke with "letters of episcopal orders" to proceed to America and, in connection with the two elders, to ordain Francis Asbury superintendent. From this proceeding at Bristol resulted the Christmas Conference, of which we shall hear more further on.

We thus see that Wesley was the grand architect of American Methodism. His plan was clearly set forth, but, as we shall see, was modified by his associates. The modifications, however, were in the nature of improvements rather than defects. The economy of American Methodism really comes nearer than anything else to the great architect's ideal.

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DEDICATION OF ISAAC RICH HALL.  
Boston University Law School.

EXERCISES formally dedicating the new building of the Boston University School of Law on Ashburton Place were held on Friday afternoon, Jan. 8, in the large upper hall. A great and distinguished audience was gathered together on this auspicious occasion. Among those present were Justice Barker, Judges Dunbar, Sherman, Bishop, Kennedy, Lowell and Marden, Attorney General Hosse M. Knowlton and Assistant Attorney General C. G. Travis, Hon. F. D. Allen, ex-United States District Attorney, Hon. A. E. Pillsbury, President Eliot of Harvard College, President Capen of Tufts, Bishop Lawrence, Rev. S. E. Herriek, D. D., Rev. William R. Clark, D. D., Hon. Robert Treat Paine, O. H. Durrell, Joshua Merrill, Prof. Colby of Dartmouth, Hon. John Lowell, Judge Aldrich of the U. S. District Court, Dean Ames and Prof. Thayer, Smith, Wambaugh, and Beale of the Harvard Law School, Dean Hodges of the Cambridge Episcopal Theological School, Hon. Arthur Lord, Rev. W. N. Brodbeck, D. D., Rev. W. I. Haven, Rev. John D. Pickles, Rev. George M. Steele, D. D., Rev. David Sherman, D. D., Rev. Daniel Steele, D. D., Prof. Bowne, Dean Buell, Dean Huntington, John Noble, clerk of the Supreme Judicial Court, Joseph B. Warner, T. H. Tyndale, Alex. P. Browne. Only a few ladies were present, among them Mrs. Ellen J. Foster, Miss Roselle Wyllys, private secretary to the Justices of the Supreme Court, and Miss Mary Douglass, clerk for the Report of Decisions. Letters of regret were received from the following distinguished personages: Governor Wolcott, Justice Gray of the Supreme Court of the United States, Justice Putnam of the U. S. Circuit Court of Appeals, Hon. Sherman Hoar, U. S. District Attorney, Rev. Leighton Parks, D. D., Jos. A. Willard, clerk of the Superior Court, O. G. Sleeper, President William H. Baldwin of the Young Men's Christian Union, Professor James Schouler, LL. D., Irving Browne, Professor Langdell of the Harvard Law School, Hon. Henry R. Emmerson, member of the New Brunswick Government, Henry A. Clapp, and Hon. John D. Long.

On the platform sat President William F. Warren, Hon. Edmund H. Bennett, Dean of the School of Law, Hon. Alden Speare, Justice O. W. Holmes, Jr., Bishop W. F. Mallalieu, and Mr. Williams V. Kellen.

As the little oak-cased clock behind the platform marked on its dial 2.15 o'clock, Dean Bennett, after making a few remarks, introduced President Warren to offer prayer. Then the Glee Club sang, following which the Dean made a few more remarks, his voice choking with emotion. It was evident that he is very much beloved by the alumni and the undergraduates. And well he may; for he is an able lawyer, a lucid lecturer, a sagacious administrator, a lover of youth, and a tactful fosterer of youthful ambition. He has been for years a devout communicant of St. Paul's Episcopal Church, of which Dr. Lindsay is rector. In closing his remarks, he called upon Hon. Alden Speare, vice-president of the board of trustees, to speak in behalf of the board. His brief, terse, and yet comprehensive address follows. He said:

Twenty-five years ago next month the trustees of Boston University voted to establish a Faculty of Law. Their first choice for the Deanship fell upon Hon. Edmund H. Bennett, and he accepted the appointment, as also that of a

professor. Considerations of health, however, almost immediately thereafter constrained the Dean-elect to withdraw from all duties except those of the professorship. The versatile and brilliant George S. Hillard was appointed in his place. In October of the same year, 1872, the new School was opened in Wesleyan Building, 36 Bromfield Street. The Dean's office was the second room to the right as one passes from the head of the first flight of stairs to Wesleyan Hall. In this hall the lectures of the School were given.

The following year, chiefly for the use of the just opening College of Liberal Arts, the trustees purchased two large residences numbered 18 and 20 Beacon Street, and in one or two rooms of No. 18 the Law School was domiciled. The site was one door from Park Street and it is now occupied by the new Clafin Building. The following year the School was brought again to Bromfield Street, where little by little it grew until it came to occupy the whole front of the third floor of the Wesleyan Building. Still larger quarters being then urgently needed, the trustees in 1884 purchased the property numbered 10 on the south side of Ashburton Place. The building was quite thoroughly reconstructed, and in the rear of it was erected a lecture-hall 26 by 52 feet in area and nearly 20 feet in height. Here the School further grew. Here was begun our now extensive "Gallery of Legal Celebrities," in which we hope some time to see a full-length portrait of the man who since the founding of the School has been its senior professor, and since the summer of 1876 its wise and accomplished Dean.

In the year 1890 it became necessary to provide a new enlargement. It came through the purchase of an adjoining estate on the east, No. 8 Ashburton Place. This gave far better library accommodations than the School had ever enjoyed. In seven years closing in 1896 the attendance more than doubled.

This made yet further changes an absolute necessity. Three hundred and forty students could not be handled in rooms intended for hardly more than half that number. In the summer of 1895, therefore, the trustees were driven to consider the question of securing for the department a permanent and adequate home. They selected and purchased the site on which the hall in which we are now assembled stands. Its closeness on the one side to the State House, in which the laws of the Commonwealth are enacted, and, on the other, to the new Court House, in which those laws are interpreted and applied, marked it as in their judgment the best possible location for a great and growing metropolitan School of Law.

Our new quarters, now entered upon by the School, speak for themselves. At the close of the present service opportunity will be given to inspect the rooms. A full description of them has already been given in the new *Boston Law School Magazine*, and elsewhere.

The union of solidity and elegance everywhere noticeable is complimentary to one of the most experienced of the architects of Boston, Mr. William G. Preston. Public recognition should be given to the building committee for their untiring devotion to the work through more than a year, and particularly to its active and unwearied chairman, Major J. H. Chadwick. Hardly less praise is due to another member of the committee, Mr. Husted, treasurer of the University.

The new Hall bears an honored name—that of Isaac Rich. He was the first incorporator named in the charter of the University, and he was the first of the five men who in 1872 subscribed one thousand dollars each toward a guarantee fund to cover any deficit in the running of the proposed Law School during its first five years. His benefactions to the University have exceeded those of any other of its friends thus far.

The land, and the building with its furnishings, have cost the University more than \$200,000. It is said by good authorities to be the most costly plant occupied by any Law School in America. The trustees have not been able to provide it without encumbering themselves with a debt of more than \$75,000. They would not have done this but for an imperative necessity.

They appeal to the public-spirited citizens of Boston to show their appreciation of this courage and faith by new and generous gifts and bequests. Especially do we count upon the helpful co-operation of the alumni of this School, many of whom are already prominent in public life and influential in the world of business. Men of such character and station can certainly aid us in finding the financial gifts absolutely necessary in the carrying forward of a work so great and so beneficial as that of a modern metropolitan University in the heart of a city long known as the Athens of our continent. We earnestly hope that their readiness will exceed even their ability, and the result be commensurate with our requirements. In any case it is a joy to welcome them today to this new Hall, and, with all heartiness, to thank them for the honor they have already reflected upon the School whose diploma they so worthily bear.

Mr. William V. Kellen (class of '76) spoke for the alumni. His well-prepared address contained the same subject-matter as that of Mr. Speare, but it was more minute and detailed.

Mr. Justice Holmes' paper, which, as the Dean expressed it, was upon the science of law, was a production of the trained mind of the jurist and the magistrate. It was an honor to the University to have a Justice of

such wide legal attainments, such a brilliant forensic mind, and of such a lofty character, to deliver the principal address of the occasion. Tall, spare, with a long flowing mustache, hair of a rich dark brown, and eyes that constantly beam with good-nature, he bears but little resemblance to his famous father. His voice is deep and melodious. As he adjusted his glasses and read the first few sentences of his paper, we do not doubt that most of the audience mentally remarked: "Well, he gets quickly at his subject." He said, in part:

The study of the law is the study of the means of predicting the cases in which the public force will be brought to bear upon the person concerned. The general propositions of the law, the so-called legal rights and duties, are only prophecies as to such cases. It is well to look at the subject from the point of view of the bad man who cares only for the practical consequences of his conduct. In this way we avoid one of the great fallacies which beset the subject—the confusion between law and morals, or between law and what we think ought to be law. This confusion is felt in the common reasoning as to the rights of man and as to the nature of duty in the legal sense.

The fallacy that besets the study of law is the notion that the only force at work in its development is logic. Judicial dissent is often blamed, as if the judges, by taking more trouble to do their sum right, necessarily must agree.

It is a natural mistake, the more so that the training of lawyers is mainly a training in logic. But, in fact, behind the logical form lies a judgment as to the relative importance of competing legislative grounds, often inarticulate and unconscious, and yet the nerve of the whole proceeding. Such matters are really the battle-fields where the means do not exist for the determinations which shall be good for all time.

We are only at the beginning of a philosophical reconsideration of the worth of doctrines, which, for the most part, are taken for granted without any conscious and systematic questioning of their grounds. If we wish to know why a rule of law has taken a particular shape we go to tradition. The rational study of law is still, to a large extent, the study of history. This is proper and necessary, but necessary as the first step toward an enlightened skepticism.

The black letter man is the man of the present, but the man of the future is the man of statistics and the master of economics. The present divorce between the schools of political economy and law shows how much progress in philosophical study still remains to be made.

To an imagination of any scope the most far-reaching form of power is not money; it is the command of ideas. If you want great examples read Mr. Leslie Stephen's history of English thought in the 18th century, and see how one hundred years after his death the abstract speculations of Descartes had become a practical force controlling the conduct of men. Read the works of the great German jurists and see how much more of the world is governed today by Kant than by Bonaparte. We cannot all be Descartes or Kant, but we all want happiness. And happiness, I am sure, from having known many successful men, cannot be won simply by being counsel for great corporations and having an income of \$50,000.

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## The Family.

## THE FIRST STORM.

Lanta Wilson Smith.

I stood one dreary twilight  
And watched the storm sweep by —  
The first wild storm of winter,  
With lowering, angry sky;  
With winds that shrieked and wrestled  
With tree-tops tall and bare,  
That caught the snow and flung it  
In white drifts everywhere.

Against the frosty window  
I leaned an aching head,  
With eyes that saw but dimly  
Through bitter tears unshed.  
For out upon the hillside  
Where fierce the winds must blow,  
My little child lay hidden  
Beneath the drifting snow.

The burning coals were glowing,  
The room was warm and bright;  
How could I leave my darling  
Out there that stormy night?  
Alone there on the hillside  
In darkness, storm, and cold,  
Shut out from all home comforts —  
Oh, this was grief untold!

Just then a soothing Presence  
Seemed, waiting at my side  
To stay the throbbing current  
Of grief's relentless tide.  
"Not there — not there," He whispered,  
"Beneath the frozen sod;  
But far from storm and sorrow,  
At home — at home with God!"

"Think not of earthly shadows,  
But lift your eyes above;  
The Father keeps your treasure  
Safe in His arms of love."  
A holy calm fell o'er me;  
Their forms I could not see,  
But all my sainted loved ones  
Seemed hovering over me.

I saw as in a vision  
My child's sweet, smiling face,  
With all the radiant beauty  
Of holy, heavenly grace;  
I caught a glimpse of glory  
That stormy winter night,  
That gilds the grave's dark shadows  
With heaven's eternal light!

Phenix, R. I.

## Thoughts for the Thoughtful.

Who shall cry, and He not hear?  
When the night comes down in dread,  
Lo! He standeth very near;  
"Child of Mine, be not afraid;  
In Mine arms you need not fear,  
In My hands your hands are laid."

— Katherine Tynan Hinkson.

\* \* \*

It is not talent, nor power, nor gifts that do the work of God, but it is that which lies within the power of the humblest; it is the simple, earnest life hid with Christ in God. — Frederick W. Robertson.

\* \* \*

Sometimes it is the soul which needs to be put in order before we can do any duty as we ought. If the soul is sick, we shall put no heart into anything we do. To finish any work well, we must have faith, courage, confidence, and be able to put our heart into it. But, if the heart is cold and dead, we shall do everything in a cold and dead way. The nearest duty, therefore, may be to take care of our mind, our heart, and our soul. To come into the presence of God, to give ourselves up to Him, to begin a new life of obedience, faith, submission, patience, hope — this may be our nearest duty. — James Freeman Clarke.

\* \* \*

If Jesus came to earth again,  
And walked and talked, in field and street,  
Who would not lay his human pain  
Low at those heavenly feet?

And leave the loom, and leave the lute,  
And leave the volume on the shelf,  
To follow Him, unquestioning, mute,  
If 'twere the Lord Himself?

— Owen Meredith.

\* \* \*

What we were born to is like a fatal coil. We are told that one's grandfather cannot be shaken off; that he is to be a lasting nightmare. But faith teaches the veriest vagabond the way of escape from his ancestors. The soul may slip the leash of heredity. Fate pursues, but it eludes the lasso. It is doomed to nothing but itself. It is heir to nothing which God cannot regenerate, use, soften, or restrain. Sometimes the supposed hindrance turns out to be an unusual and unlooked for talent or opportunity. The slave-boy becomes the Bishop of the Niger. — ANNA ROBERTSON BROWN, in "The Victory of Our Faith."

\* \* \*

A dear friend who was no stranger to sorrow, facing another great trial, asked in a hastily penciled note, "Can you send up a few sky-rocket prayers for me?" How many times in the years since then have I thought of that expression and blessed God for the possibility of sky-rocket prayers,

and the assurance of their acceptability to Him. No one is so busy, no one has so many cares, no one has already so many to pray for, that he cannot send up unnumbered sky-rocket prayers between day-dawn and dark, and even in the wakeful watches of the night. His time may be too full to admit of writing, as his heart prompts, to his absent friend, but it is never too full for sky-rocket messages to the Throne for him. — *The Advance*.

\* \* \*

It is a well-known fact that the fear of the Lord and the knowledge of God are not fruits which grow on every wayside bush, to be plucked by every idle passer-by, to be dropped carelessly and trodden under foot. Without seriousness and devotion, without protracted and unflagging toil, the things of God are not to be attained. You must be up before you; you must be on your knees early; you must lay open the book Wisdom, pore over its pages, and diligently turn its leaves, meditating on its sayings day and night. The kingdom of God and His righteousness must be sought, yes, and sought first, sought exclusively, as the one important object of desire. — R. F. Horton, D. D.

\* \* \*

Here, though we work never so hard, we have no assurance that our perplexing problems will be solved; there, we have the assurance that our work will bring the desired solution and make all things plain. The postponements of earth will all be overtaken, worked out to completion, and every dark thing made clear and satisfactory. This long and painful sickness, that sudden and distressing death, yonder trying loss, yonder broken plan, yonder cruel deception — these are to be thoroughly understood. All the black storm-clouds of life are going to be rainbowed, and shot through and through with transfiguring light, and made things of joy and rejoicing forever. You will know then why you failed and why you lost and why you suffered and why you were circumscribed; for you will find all the things which pertained to you and yours in their proper places in the glorious and all-wise plan of God. — DAVID GREGG, D. D., in "The Heaven Life."

\* \* \*

Our Lord is with us all the days; but often our eyes are holden, that we do not know Him, and if for a radiant moment we discern Him, He vanishes from our sight. There is an experience in which we do not only believe that He is near, but we perceive His presence by the instinct of the heart. He becomes a living, bright reality, sitting at our heart, walking beside us through the crowded streets, sailing with us across the stormy lake, standing beside the graves that hold our dead, sharing our crosses and our burdens, turning the water of common joys into the wine of holy sacraments. Then the believer leans hard on the ever-present Lord, drawing on His fullness, appropriating His unsearchable riches, claiming from Him grace to turn every temptation into the means of increasing likeness to Himself. And if the branch abide constantly in the Vine, it cannot help bearing fruit; nay, the difficulty would be to keep the fruit back. We have to do with the death and not with the life part of our experience (Rom. 8: 13). The oftener we sow ourselves in the clogs of daily self-delight, falling into the furrows to die, the more fruit we bear. It is by always bearing about in the body the dying of the Lord Jesus that the life of Jesus is made manifest in our mortal flesh. Prune off every bud on the old stock, and all the energy will pass up to the rare flowers and fruits grafted there by heaven. — R. F. B. MEYER, in "Chambers of the King."

## DR. BARNARDO, THE CHILD-RESCUER.

Louisa A'hmunt Nash.

WHENEVER any great work is to be accomplished, a personal cry enters the ears of the worker as his call. St. Paul heard the Macedonian cry, "Come over and help us." Moses' heart was pained by the slave's work and the taskmaster's whip, by which his brothers suffered. The "factory acts" were not accomplished in England until the dwarfed and half-starved little factory toiler was brought up to London and shown to the British Parliament. Dr. Barnardo, the savior of the city Arab of the East End of London, received his message in the person of little Jem Jervis, one of the vast army of the "don't-live-nowhere." The vision of a company of this army sleeping on a slanting roof of a building, with their feet in the gutter, settled him in his self-appointed mission. Jem says to him: "When I have a half-penny, I don't like the bitin' and scratchin' in the lodgin' bed." Jem, who had been "dragged up" by a rough bargeman, said, when he first heard the story of the Cross of Christ, "Oh, sir, that war wuss nar swearin' Dick served me." Swearin' Dick had kept Jem from making his escape from the barge by threatening that his bloodhound should bring him back for him to kill.

Jem was the nucleus of a street-waif's home of twenty-five like himself. And their home maker gave up his chosen profession of physician and the ideal he had

set before him of the medical missionary in China.

When in England, I used to follow with warm interest Dr. Barnardo's work with its ever-widening circles and increasing difficulties step by step, and felt indignant at the detractors of such a benefactor to the human race, for the average of the saved little urchins soon reached a thousand each year. Henry Labouchere — who, in the pages of *Truth*, first "scalps a new apostle," and, when the light is turned on and he is found true to his creed, then befriends him — made ugly accusations against Dr. Barnardo — that he kidnapped children from the Roman Catholic Church, and that the funds the public entrusted him with were misspent; and later came charges of the Labor party in the Canadian cities against his young emigrants. The legal costs of the two first cost him eight thousand pounds, but on his acquittal as many friends rallied around him; and the investigations of the Canadian government proved that out of 6,128 immigrants, spread over twenty-seven years, only fifty-two had ever been convicted of the smallest crime!

In point of fact, Dr. Barnardo never sends across the water but the "flower of his flock," and then not till they are masters of self-supporting trades (sixteen of these are taught them). Careful after-supervision is kept over them, and a return to England is guaranteed in case of failure. The demand for his boys being five or six times greater than the numbers he supplies, shows how futile were the charges made by the idle and envious "ne'er-do-wells" of the cities.

Out of his care for the children the study of the entire social system forced itself upon him, and with it the necessity for seeking a remedy for some of the collateral evils, side by side with his child-saving. For instance: The numberless illegitimate infants that are brought to him have made of him a Christian baby-farmer, and at the same time a rescuer of the hapless mothers. His plan is to take the child on condition that the mother takes the employment found for her and pays a certain sum weekly for the child. As a help to her some lady charges herself with the welfare of the girl. So well has this method succeeded that out of three hundred cases only one lapsed into immorality. Then because he found that these girls so often came out of the State charity schools, where they were herded in huge barracks and were turned out eventually utterly unused to the ways of the world, Dr. Barnardo determined to start cottage homes, not barracks, for these neglected or orphan girls. In the village of Ilford stand today forty-nine cottages, that provide for a thousand children.

Because he found so many of his rescued ones unfit, from physical causes, to stand the wear and tear of a working life, he has founded several hospitals for such, which William Stead names Dr. Barnardo's "Palaces of Pain," with their five hundred inmates.

How is it possible for one man to raise a sum of \$700,000 a year? This is what he says himself: "My first Home was a venture of faith. It had not even the promise of a shilling; but the prayers of Christian friends were round it like an atmosphere. And now my large family of nearly 5,000 children independent upon supplies sent down from heaven, as literally as if an angel brought them."

Brought often to the direst straits, with sickness breaking out and the cold winter setting in, prayer is still his only resource, and he says: "It has never failed me yet."

George Müller, of the Bristol Orphanages, is a still more remarkable case, for he holds his hands in prayer and leaves them folded, whereas Dr. Barnardo lets the world know all the time of his work and its needs. He edits three different periodicals, which are constantly throwing the light upon it. Just lately, as he has completed the thirtieth year of his Homes and his own jubilee, he organized a most remarkable spectacular display of organized philanthropy in the Albert Hall, London, before the Prince and Princess of Wales and a monstrous audience. A mammoth troupe of 3,700 children were brought from the various homes and with the necessary paraphernalia illustrated their teachings and their plays in a long program without a hitch. Such was the sample of 30,000 children taken from the gutter, sheltered, cared for, body and soul, their faculties trained for useful lives — centres for good in their new spheres of life instead of spots of moral contagion in the old.

Portland, Oregon.

## THE DECOLLETE IN THE MAGAZINES.

I WONDER how much farther this unseemly practice is to go, of turning the advertising pages of the popular magazines into ladies' private dressing-rooms with the ends knocked out for free public exhibition? Every month I turn through the advertising pages of some of the leading publications, and there greet my eyes anywhere from a dozen to twenty pictures of females in a state of disheveled shameless anywhere outside of the sacred seclusion of a private dressing-room. The majority of these pictures represent disrobed females engaged in lacing certain brands of corsets over their otherwise nude busts. The vulgar advertiser seems to have been given carte blanche by the magazine publisher, regardless of common decency. He is a privileged character. He, only, is licensed to make a display which would subject even his presumptively coarser brother of the theatrical bill-board to summary arrest and fine.

Beside the unblushing corset advertisement, there are two or three other classes of indecent magazine illustrations. On the first advertising page of the June number of one of the most widely circulated monthlies, the "pretty girl with the pearly teeth" who holds up a bottle of Rubifoam, wears a corset slashed almost to the waistband, such as one would not expect to see in real life outside of a low Bowery theatre or a Coney Island beer garden. The three ladies beneath her, who watch the Cupid make his advent on a Crescent bicycle, are rather more modest in the matter of neck and bust exposure, yet there are mothers who are just foolish enough to prefer that their young daughters should not have such models of attire set before them with the tacit sanction of people of so high repute as the publishers and editors of this magazine.

On one page the bicycle waist, leggings and skirt holders have an inning. Bare limbs may not be quite so objectionable as bare busts, but how are we to rear up a generation of modest girls with even this lesser degree of immodest exposure of person set before them monthly? Another page has three of these *decolleté* figures, and the following one comes in again with a pair of limbs exposed to the knee. The June issue, by the way, is not up (or down) to standard, either. There are only ten or twelve palpably indecent exposures of the female person.

The April number — I have not the May number at hand as I write — falls woefully below the Oriental standard of propriety which the advertising pages of this journal have been setting, containing only five indecent illustrations accompanying advertisements. The usual dull monotony of feminine forms trying on low-cut corsets before mirrors is varied in the January number by such exhibitions as a coy maiden holding up before her a union suit of underwear; a female figure bedecked in the trappings of royalty, the skirts of which are abbreviated to point several inches above the knee, contrasting the full length of one black stocking with the other limb to show how glosy the Diamond dyes render the hose.

I have singled out this particular journal, because it has outdone every other periodical coming beneath my observation in the matter of parading upon its advertising pages figures which it offered by contributors as illustrations for contributions to the literary department, would, no doubt, be rejected with a shudder of horror and an outburst of virtuous indignation by the aesthetic and refined editor. But where's the odds? Indecency is as indecent on one page of a magazine as another.

No doubt these advertisements pay well. But are they not an affront upon the decency and modesty of a majority of the readers of the periodical which they would be quick to resent if offered in any other way? I do not see why the public should be any the less ready to submit to that which must be so demoralizing to the boys and girls of the homes into which this periodical goes, because it is suffered by a literary publication of a high grade? Why should pure-minded ladies protest against the obscenity of the bill-boards, the *Police Gazette* and the continental art standards, or shudder at the danger of contamination from drinking cups, and then coddle such a source of moral contamination as this? I believe it is an evil which might speedily be remedied. A hint from patrons of moral refinement would surely open the eyes of the publishers. — REV. J. F. COWAN, in *Union Signal*.

## CHRISTMAS FOLLY.

WHEN Christmas is over, the tree dismantled of its toys and its twinkling tapers, the gifts discussed and laid away, and the hour of sober reaction arrived, in too many households there is a sigh over what may be christened Christmas folly; for fast in the wake of Christmas follows the pursuing train of the Christmas bills, and fathers struggling to support large families on slender salaries, mothers accustomed to the drill and the discipline of a thousand small and obscure economies, suddenly awaken to the fact that the beautiful season has left them to drag through weary weeks a ball and chain of harassing indebtedness. Than this nothing can be more depressing, nothing more fatally sure to wreck domestic peace, and to age men and women prematurely, and well would it be for us all if a few rules could be laid down and absolutely observed, so that Christmas should never cause us to indulge in reckless spending far in excess of the income.

In the first place, if people cannot deny them-

selves the great pleasure of gift-making, let them limit the number of those who are on their list. The widening circles, which, beyond the immediate group at the fireside, include aunts, uncles, cousins nearer or farther in degree of kinship, friends, and acquaintances, run up in some cases into the hundreds.

To send even a letter — which, by-the-by, is an admirable Christmas gift in itself, so personal, so intimate, so fragrant with affection it may be — to send even this to everybody one wishes to compliment means a large investment of time, thought, and trouble, and to those who must count very frugally indeed, the stamps mean an outlay which may be formidable. For some of us any recognition of the Christmas joy, beyond our verbal expression of good-will, is really a phase of Christmas folly.

But it is not the crowning folly. This is reached in the giving of what may be described as the composite present — the present sent by pupils to their preceptors, by congregations to their pastor, by teachers in Sunday-schools to their superintendent. In every assemblage of people who thus bestow a united gift there are not few who cannot easily and comfortably afford to give anything at all, but who have not the moral courage to decline, and so, with smiling faces and reluctant hearts, they add their grudging and hardly earned dollars, wondering the while what they can do without to make up for the useless sacrifice. Pride, that insatiate Moloch of the human heart, urges them on, and they simply do what they prefer not to do because they are afraid either of being thought mean and stingy or of having their poverty suspected. This is the coronation of Christmas folly.

Christmas is so dear and sweet a season, so full of jollity, so radiant with loving thoughts, that it seems a pity it should ever be spoiled or shadowed by a misconception. A true self-respect, a finer feeling for the meaning of the day, a greater delicacy and discernment, would save us from clouding our sunshine, or wronging our creditors, or defrauding ourselves of the ease of mind which should be our right, or making our homes unhappy because of anxieties induced by wasteful spending during the holidays. By all means the open hand where it can be afforded; but never the expenditure which transcends honor and honesty, and is weak and ill-judged, and leads one not to Christmas merriment, but to Christmas folly. — *Harper's Bazaar.*

#### THE UNBROKEN HEART — A FALSE ALARM.

He was sitting at the window, and his little nose was flat.  
As he pressed his face to kiss me, with his lips against the pane;  
Then I bent — but without kissing — in vexation seized my hat;  
It had jostled, and I knew that I would barely catch the train.  
Came just faintly, "Papa, kiss me!" as I hurried out the gate.  
But my time was all too scanty and I really couldn't wait,  
For I heard the distant whistle and I knew that I was late,  
And my work accumulating in the town.

He was sitting at the window, and as toward rolled the train.  
I looked back to see the house and into distance watched it pass,  
And I knew that he was crying with his little might and main.  
For the kiss I hadn't time to press against the window glass.  
I could see him with his "choo-choos" quite discovered upon the floor.  
And his wooden blocks forgotten — and my parent heart grew sore.  
And I thought: "Dear God — what — what if I should never see him more

At the window when I started for the town!"

He was sitting at the window, and his cry a little moan,  
As my mental vision saw him all that long and wretched day,  
And my foolish, fearful fancy knew him dying there alone,  
With his kiss that still was waiting for his papa, far away.  
He was dying of the grieving — of the awful, awful ache  
Of his little baby heart that love had only filled to break,  
And I pushed the papers from me and declared that I would take  
The returning train and hurry from the town.

He was sitting at the window as I clattered at the gate,  
And his tiny nose was flattened as he pressed it to the pane,  
And I heard his joyful clamor, as with baby heart elate

He demanded out a royal welcome with his little night and morn.  
With a brown and sugared doughnut held in either chubby fist,  
And his cherry lips a-pucker in the quaintest sort of twist,  
To my arms he came a-leaping, and he clattered as I kissed:

"Now, ven, papa, what you bring me from the town?"

— *Chicago Record.*

#### The Little Fern.

**A** GREAT many centuries ago there grew in one of the many valleys a dainty little fern leaf. All around the plant were many others, but none of them was so graceful and delicate as this one. Every day the cheery breezes blew and the merry sunbeams darted in and out, playing hide and seek among reeds and rushes; and when the twilight shadows deepened, and the sunbeams had all gone away, the little fern curled itself up for the night with only the dew-drops for company.

So day after day went by, and no one knew or found the sweet wild fern, or the beautiful valley it grew in. But a great change took

place in the earth. Rocks and soil were upturned and the rivers found new channels to flow in.

Now, when all this happened the little fern was quite covered up with the soft, moist clay, and, perhaps, you think it might as well never have lived as to have been hidden away where none could see it.

But, after all, it was not really lost; for hundreds of years afterward, when all that clay had become stone, and had broken into many fragments, a very wise and learned man found the bit of rock upon which was all the delicate treasury of the little fern leaf, with outline just as perfect and lovely as when long, long ago it had swayed in the breeze of the valley.

Is there not a sweet lesson for us in the life of the little fern? It will do us all good to remember that none of the beauty in this fair world around us, nor anything that is sweet and lovely in our own heart and life, will ever be useless and lost. As the little fern lay hidden away, waiting to be revealed again centuries after, so should we, day by day, quietly cultivate all lovely traits of character, thus making ourselves ready to take our place in the world's work. — *Exchange.*

#### Boys and Girls.

##### A PRIZE IN A PIT.

Ada M. Melville.

BOB and Max were somewhat inclined to sneer at the "important announcement" made by Superintendent Jackson, but Miss Bessie's eyes flashed their way just then, and they satisfied themselves by a show of indifference.

"Will you try for the prize, boys?" she asked, catching Bob by the sleeve as he hurried away at the first possible moment after the benediction.

"Now! Who wants his old dollar? I can earn a dollar any day and change it for a gold one without learning Scripture verses," and Bob gave his arm decided jerk.

"O Bob — brother Bob! Don't you, won't you ever care for anything? I am going to give you each a copy of the Sermon on the Mount, a lovely little vest-pocket edition. There!" and her deft fingers had tucked one into Bob's pocket and another into Max's hand before either could escape.

"Now, you two boys," continued their teacher, "show what you can do. I would be so proud if — she was a tender-hearted little woman, and just then her brown eyes were unwontedly bright. Her grasp on Bob's coat relaxed, and the two boys hurried away.

Superintendent Jackson had offered a gold dollar to each boy and girl who would commit to memory, during the three months to ensue before Christmas, the entire Sermon on the Mount.

One beautiful Sabbath morning, a few weeks after the offer of the prizes, there were two empty seats in Miss Bessie's class and two boys were tramping through the woods away from home. Bob's father was a stern man, and though his wayward son was a continual source of sorrow and perplexity, the boy had no reason to think his father held any love for him. Ever since he could remember he had been "made" and "forced" to obey. Now he was too old to be compelled, and was taking the law in his own hands. As for Max, his father was a shiftless, drunken "ne'er-do-well," who paid no attention to his pale-faced wife's bemoaning over her wayward son.

There was to be a prize-fight in a neighboring town, and Bob had made up his mind to go. It was not difficult to secure Max's company, and early on Sunday morning the two set out to "tramp it" through the woods, carrying their guns for chance small game and a lunch in their pockets.

For two hours they followed a trail through the dense wood, a path not often used, but leading more directly to their destination than the regular road.

Suddenly Bob stopped. "I know a shorter cut than this," he said. "The path leaves the brook here, but if we follow the brook on down the ravine, it will cut off a mile or more."

"Lead on," answered Max; and Bob plunged into the bushes that now grew thickly beside the little stream. They plodded on in silence, until Max, asking Bob to wait for him, turned aside in pursuit of a rabbit which had leaped across their way. Bob sat down on a bowlder. In a few minutes he heard a shot. After a bit he grew impatient. He whistled. No response. Then he got up and followed in the direction Max had taken, giving the imperative call that for years had been used to summon the lad to his side. He listened intently and found himself growing uneasy. At last he gave three louder

calls. Clear, but faint and faltering, came the well-known answer — two long, two short — "Can't go — you come."

Bob dashed ahead. In a half-minute came another call — two short — "Hurry up!" The tall grass wound about his feet, the branches whipped his face.

"Where are you?" he shouted.

"Look out — there's a hole!" answered Max's voice in smothered tones.

But it was too late. Bob was rapidly pushing his way through vines and brake to a clearing he thought he discerned in the direction of Max's call, when suddenly the ground gave way under his feet and he slipped, slid, struggled and finally pitched headlong, amid falling earth and tearing branches, into a wide, deep pit, at the bottom of which lay Max, white and bleeding.

Bob tried to struggle to his feet, but with a groan he sank back. Another desperate effort, only to fail.

"Where are we, anyhow, and how did you get into this mess?" he groaned, after his painful and fruitless struggles to rise.

"I fell the way you did. This must be a cave-in of some sort. My gun caught as I went down. Guess I'm shot somewhere. My leg is doubled up under me. Can't you get up?"

Another fierce tussle resulted only in a shower of loosened earth.

"Give it up!" said Bob — probably for the first time in his life.

In silence the boys faced the situation. They were in a portion of the woods rarely visited. Their prison was not very deep, but in their helpless condition it was, as poor Max put it, "as deep as the grave."

They did not talk much. As the shadows deepened Bob managed to get nearer Max, and when night's darkness shut them in, these two boys, who had never exchanged a tenderness, lay hand in hand, while unseen tears rolled down their cheeks.

Once Bob groaned aloud.

"Hurt bad?" said Max.

"Yes — not as bad as you, I guess."

But it was not his twisted knee that disturbed Bob just then, so much as certain memories of boyhood — little boyhood — when he wore his hair in bright curls coaxed into graceful obedience by his mother's proud and patient fingers.

"She was good to me," ran his thought. "I used to kneel down by her and say 'Now I lay me' . . . 'If I should die before this hole' . . . Say, Max!"

"Yes?"

"Think we'll pull out of this?"

"Chances look slim."

"And if we don't?"

Max's sole reply was a closer grip on his companion's arm.

The night wore away — a long, dreary, thoughtful night. Max's gun lay beyond his reach and Bob's had been rendered useless by the fall, so they could not attract attention by this means. The occasional halloos or whistles they could give rang out mockingly on the silence. There was nothing left to them but painful, anxious waiting.

"I say, Max" — Bob's face flushed and his voice faltered. "I was thinking," he said. "It's no use to call for help, we're hoarse now. If Miss Bessie were in our fix" —

"She'd pray." Max finished the sentence in reverent tones.

"Can't we?"

"I don't know how."

"Well, praying is only talking to God."

"Folks like us can't talk to Him!"

"We'd have to begin some time. Miss Bessie says He'll listen when you're in earnest."

"It's mean to pray just because you're cornered!" flashed out Max.

"That's so; but it's only a part of all our meanness. If ever I get out of this I mean to behave."

"Me too!"

"Let's pray, then."

"I can't; you go on and count me in."

Bob covered his face. Max closed his eyes and waited.

"Our Father which art in heaven" — he had learned that in the days of "Now I lay me" — "we've not been good, Max and me, but we mean to be. We want to get out of this and start over. Please help us! Amen — for Jesus' sake."

On leaden feet Monday morning passed to noon, and noon declined to evening. The lunches of bread and cheese were nearly gone and the boys were tortured with fever and thirst.

"What you hunting for?" asked Bob, as he saw Max fumbling for his pocket.

"Miss Bessie's little book. Thought I'd read a bit. Guess it must have dropped out when I fell."

"I've got mine. Never took it out since she put it in there."

"Read some aloud, won't you?"

Bob was a good reader, and before the light of that long day was gone he had read the whole of the Sermon on the Mount to an audience that lost never a word.

"I have an idea, Max. Supposing we put in our time learning the Sermon? It'll help us forget — all this — and help us if we get out."

Thus they began to commit the Master's words, one reading aloud and the other repeating, turn about, and then reciting from memory.

Wednesday morning dawned, and, in spite of faintness and fever and fears, they studied the pages of the diminutive book which not long since they had scorned.

"Wish I could see Miss Bessie!" sighed Max.

"If we had a pencil we could write a note in the book in case —

A search in their pockets revealed a pencil stump. With nervous fingers and amid many pauses Bob wrote on the tiny fly leaves and about the narrow margins:

DEAR MISS BESSIE: We've nearly learned the Sermon since we fell in here. We're sorry we ran away. If we could have another chance we'd do different. Tell the boys it don't pay to be bad. Me and Max send you and our folks our love. We're not afraid to die now. But we were. You helped us.

ROB.  
MAX.

On Thursday morning Miss Bessie had a call from Bob's father.

"I am uneasy about my son," he said. "Something tells me he's in trouble. He went to a prize-fight. Max was with him. I do not believe they ever reached the town. Your dog often goes out with the boys, and I came to see if you could start him out to hunt for them."

"Nero will not hunt anything unless I am with him. Make up a party, and we will search for the boys. I can go on horseback."

Nero responded intelligently. For several hours the party searched, with no clue to the lost ones, until Nero came bounding to the side of his mistress with something in his mouth. It was a copy of the Sermon on the Mount. The hunt was resumed with redoubled zeal.

Just at sunset the dog gave voice to a succession of short, sharp yelps of joy and bounded out of sight. Miss Bessie summoned him to her side by the whistle he had been trained to obey, and he rushed into her presence, his great brown eyes telling the good news as plainly as human speech could have done — "I've found them! I've found them!"

"There's an ugly pit somewhere about here, Miss," said one of the party, "where the ground sank in two years ago. I clean forgot it till now. Shouldn't wonder if it had trapped them boys."

Nero led them straight to the spot.

Max was unconscious, and Bob could not speak above a whisper.

"How did you know?" he asked Miss Bessie as she bent over him, using the simple restoratives they had brought.

"First, dear, God directed us. Nero found Max's little book and led us here. God has been merciful!"

"Get the other book — my pocket — Jesus is" — Unconsciousness crept over him and the little procession moved quietly through the quiet forest toward home.

The centre of all the Christmas joy in the village that year was Sweetbriar Chapel. Early in the eve of the holy day the chapel was packed to the doors with an eager, expectant crowd. The prizes offered by Superintendent Jackson were to be awarded. There were several successful competitors, but the congratulatory applause was given with evident reserve for some later developments.

All sounds were hushed when Superintendent Jackson arose and told the story of the boys' adventure and rescue. The pent-up feeling had its way when Miss Bessie went to the platform, leading to the front her two scholars who were still, as Bob said, much "the worse for wear."

Looking manfully into the upturned faces of their dear ones, the boys recited in concert the whole of the Sermon on the Mount, studied when death seemed their only escape from pain and starvation. It was a Christmas sermon.

At its close, in response to the superintendent's "Let us pray," Miss Bessie knelt in the midst of two families wholly restored and united in Christ. And thus the prizes were won.

Chicago, Ill.

## Editorial.

## FORMS OF RELIGION.

THE variety in the forms of religion are derived from the variety in human nature. Men are neither born nor educated alike; they are of many sorts. These different sorts of men and women can no more put on the same form of religion than the same style in their clothing. Protestants adopt variety in religious forms because they regard the form as non-essential. Essential religion is inward, consisting of the new life created by the Holy Spirit; it is vital and experimental; and the main end of religious profession is the cultivation of this experimental life. The form proper to cultivate is the one which best secures this grand purpose. The best help in this matter may be in the large church; it may, on the other hand, be in the small and struggling church. As a matter of fact, we are apt to find the most idlers in the large churches, and some of the persons trained best for Christian work and religious life are in the small churches. The small church develops leadership, resources and independence. The small band is almost invariably a working force. To maintain their ground the members must depend on themselves and the Master.

## SELFISH LOVE.

ALTHOUGH love and selfishness are accounted as nearly opposite and mutually excluding as the terms can be, nevertheless there is a feeling for which no better name suggests itself than selfish love. In other words, the love and selfishness are so mingled that it is difficult to tell which of the two predominates. Do not the Saviour's words to His disciples (John 14: 28), "If ye loved Me, ye would have rejoiced because I go unto my Father," contain a much-needed lesson for many modern mourners? The disciples were so absorbed in themselves and in their own prospective loss that they had no thought for their Master's gain. And hereby their love was shown to be sadly defective, if not altogether lacking.

We see a similar display of self in much of the lamentation over departed friends today. The violent grief proclaims that, not the good of those to whom we profess such extreme devotion, but our own inconvenience or loneliness, is the main thing in our thought. Disinterested love is rare. We are apt to love other people because of what they have done or can do for us. Is not this loving self in a roundabout way? When our love gets truly Godlike, it will go out mainly toward those from whom we have no hope of return; it will delight itself in giving, not in receiving.

## THE GOVERNMENT IN BUSINESS.

THE city of Boston is considering the establishment of a municipal printing-office. A strong effort is being made in New York to have the municipality become owner and manager of the several gas companies. The success of the free employment bureau in New York city, after a few months of trial, has led to propositions for similar offices in Buffalo and Brooklyn. Several municipal lighting plants are in operation in Massachusetts which have been established within a few years. Propositions to have Boston and the suburban cities and towns become owners of the West End street railway are pending, and though they may not reach fruition, they will surely result in further agitation of the question. A Massachusetts millionaire, president of a Western railroad, has said within a short time that governmental ownership of the railroads will be the solution of the railroad problems, that it is sure to come, and that it will appear first in governmental ownership of the street car lines.

Here is a significant array of facts which have transpired in a short time in the ordinary course of our political development. "Political" is the word rather than "industrial" or "social," because these facts have to do with the development of mankind as a political organism, as a growing whole, and their bearing is fully as much upon politics and government as it is upon industry or society, though all of these realms are affected and a clear classification is impossible.

Now, these facts have come to be so, not because of any one philosopher's theory that it would be a good thing to have the government enter this sphere of activity, but because, in the development of government in its relation to the people, it has

been found that the people, in their organic capacity, with the government as their servant, or as their avenue of expressing themselves collectively, can render certain service to the whole number of people more efficiently and cheaply than equal service can be rendered by private individuals or by quasi public corporations.

Hence these facts reveal the tendency of the times in political development. They show on what lines the people are thinking and what is found to be a promising field for the activity of the government. Other facts of a little older date show, also, that the tendency of the times is to closer governmental watch over the quasi public corporations. That is, the people, for themselves and by themselves, by their official representatives selected according to forms of law which the people have themselves determined, are on the watch for their own protection against certain of their own number whose disposition to make the people subordinate to their private fortunes has aroused suspicions. Recent Massachusetts law, for instance, has put strong restrictions upon the quasi public corporations in the interest of the public, and they will probably never again be as free as formerly to do nearly as they please about their affairs regardless of the public. Issue of new stock is closely guarded, and none can be sold without the consent of the State commissioners in that department, who represent the public.

Objectors to the entrance of the government into fields hitherto occupied by private enterprise may not realize the thoroughly reasonable basis upon which such action rests. But it will not be difficult to show that the tendency of the times is right in line with the scientific aspect of the body politic. The whole people are an organism of which each person is an essential part, with his duty to serve the organism and with the duty on the part of the organism to protect him and to promote his prosperity in order that its own peace and progress may be promoted by the well-being of its individual parts. The government is the will of the organism asserting itself for the good of the whole. Until a comparatively recent era the function of the government has been regarded as chiefly the preservation of order and the administration of law in such a way that the personal activities of the individual members of the organism might be exercised with the most freedom and profit consistent with the good of the whole.

But with modern industrial development has come a new consciousness to the body politic. It finds that it can serve itself in new ways. Though hitherto the organs for such service have been lacking, the will of the people can create them and can use them economically and effectively for the service of the whole body. Nothing in this doctrine is contrary to the nature of the political body. On the contrary, it is exactly in harmony with it, and the step of self-service is exactly the one which the body might be expected to take as soon as its development showed the practicability of the plan.

The immense benefit of this service to the public is quickly apparent. Instead of all the people being put under tribute to a few of their number who render the necessary service as a private enterprise and who make colossal fortunes from the peculiarly advantageous position which they occupy as masters of the people in a certain domain while nominally serving them, the people serve themselves by means of some of their own number in their own employ. All the margin of profit is saved to them instead of being diverted to private purses already so swollen as to be a danger to the people in creating false and degrading distinctions of station and in corrupting the legislative representatives of the people in order that the unscientific relation between people and servant may be continued. When the people, as a body politic, ought to undertake to serve themselves in any given direction must depend upon the development of the needs of the community in that direction. The questions will arise and will be answered one by one, but when the whole public are made tributary to fortunes whose existence depends not upon the ability of the owner so much as it does upon the tightness of the twist which he is able to get upon the people, then the answer is very likely to be given soon in that particular case.

The signs of the times point to marked changes in the near future in the relations of the people to the natural monopolies and to the quasi public corporations. While the evils of public management may be easily demonstrated from experience, it should be remembered that the assured tri-

umph of civil service reform principles is a guarantee that public offices will not be the spoils of party and that men must be competent if they are to get or to retain position in the large majority of our public offices. Events are taking shape for a better future for government service, and, with the capacity on the part of the public servants to do more and better work, it will be natural for the public to place such work upon them to be done.

## Deplorable Denunciation of the Christian Church.

IS the Christian Church apostate? So it must seem to the readers of the daily press of this city. Evangelist Jones at the People's Temple pours himself out in contemptuous speech, severest sarcasm, and vulgar wit in condemnation of the membership of the Christian churches. His utterances grieve and shock us beyond measure. Desiring to give our readers an intelligent report of every special religious effort in this city, we have grouped in this issue portions of the sermons of Mr. Jones; but his harsher arraignment of the members of churches and his more offensive use of slang we have changed and eliminated because unsuitable for publication in our columns. We solemnly protest both against the substance of his sermons and his style of utterance. His denunciation of the churches is not justified by the facts in the case, and the preaching of the Gospel never needs to be vulgarized in order to be effective. We write in sorrow, for we recognize in Evangelist Jones a man of marked ability, a genius as a preacher, a man of sincerity and unquestionable honesty of purpose. So great a preacher is he that he does not need to resort to the use of objectionable forms of expression. One of the most deplorable results of Mr. Jones' ministry among us is the fact that many preachers, attracted by his apparent success, will seek to imitate him, and will pour out upon their congregations the invectives and scandalous talk which they have heard from his lips. We implore any of our ministers who may be thus moved, to resist the temptation. Mr. Jones may fling about his gibes and jests for the entertainment of the multitude, but the smaller man who undertakes to imitate him will only make himself ridiculous and ineffective. Though Methodism has been intensely in earnest in preaching the Gospel, yet its best representatives have always strenuously insisted that everything should be done decently and in order, as witness Foster, Foss, Ninde and Andrews of the present generation; Olin, Flak and Asbury of an early day; and Fletcher and the Westleys at the beginning. Profound spirituality elevates and illuminates the imagination and chastens the speech.

We regret to see that Mr. Moody is also deeply tinged with pessimism concerning the ministers and churches; he, too, is very severe in his characterization of both. In his estimate of the Christian Church, its life and work, he is unconsciously but wofully mistaken. We yield to no one in appreciation of Mr. Moody and the great work that he has achieved in the past; but we have noted with deep regret a gradual transformation in him. His theology and philosophy, his standard of measurement for the minister and church, have gradually become more inadequate, exclusive and medieval. With Evangelist Jones, who declares that he lingers about Sinai, Moody has gone back to Judaism; both are in the thrall of legalism rather than grace, forgetting that "the law was given by Moses, but grace and truth came by Jesus Christ." The church was never so much Christian as today, even in this very Boston and throughout this grand Commonwealth. The spirit and mind of Christ never pervaded and controlled our communities as at this very hour. But neither Mr. Jones nor Mr. Moody apprehends it. The kingdom of God is not coming in their way, "with observation," and so they fail to perceive it.

They are like John the Baptist who had planned his way to have Jesus inaugurate His kingdom. Eighteen months as a prisoner in Perse he had waited, when intense, real, and exasperating doubt took possession of him, until in his agony he sent a messenger to Jesus to stir Him to renewed activity with the impertinent inquiry: "Art thou he that should come, or do we look for another?" And the patient Saviour of men sent this message back to the pessimistic legalist: "Go show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Jesus' answer to the doubting John was to the effect that He was inaugurating His work with a ministry of practical beneficence to humanity. Peter confirms this fact later by characterizing the entire earthly mission of Jesus in the brief phrase, "He went about doing good." In the specific effort to imitate the life of Jesus, our churches and communities are more like Him than in any other era of the Christian centuries. But neither Jones nor Moody recognizes the wonderful significance of this fact.

These good men are making a lamentable mistake. Prophets of despair can produce only disciples of their own kind. Continuous denunciation never persuades to holy living. Phillips Brooks in this very city taught us that the way to inspire all men to nobler life was to

appeal to the good that was in them. He so presented Christ and the comprehensiveness of Christian living that those who heard him were inspired to try to live the largeness of that life. Jesus had twelve men to educate to do His work and carry it on after Him; they were men of mental limitations, selfish, ambitious, and full of infirmities, but how tender and forgiving was all His treatment of them! Once in the crucial hours at Gethsemane His patience with three of the best of the twelve is severely taxed and He asks chidingly, "Could ye not watch with Me one hour?" but before the words have escaped His lips, He excuses even their indifference and neglect by saying, "The spirit indeed is willing, but the flesh is weak." The censure of the ministry and membership of our churches is not only not warranted by the facts in the case, but it is not justified by the spirit of the Master whom these men desire so faithfully to serve.

These evangelists cannot realize the general and permanent harm that they are doing Christianity by their indiscriminate philippic against the ministers and the churches. Into the hands of determinedly non-religious persons weapons are being placed with which Christians are to be beaten for years to come. Who has not already heard in the street and upon the cars the derisive utterance: "Did you see what Jones and Moody said of the ministers and churches? They are all a bad lot." Brother evangelists, there is a more excellent way. It is the way of confidence in God and His unconquerable purposes, confidence in the loyalty of churches and ministers as a whole, and belief in the salvability of humanity. Let us walk in these ways and let "all things be done decently and in order."

## Personals.

— Dr. J. M. Buckley called at this office last week on his way to Cambridge to deliver an address.

— Dr. E. H. Stokes and wife, of Ocean Grove, N. J., observed the fiftieth anniversary of their marriage, Wednesday, Jan. 6.

— Rev. Dr. Lyman Abbott is to give the Leving lectures at Johns Hopkins University this year. The theme will be, "The Bible as Literature."

— Miss Ella Lyon, M. D., medical missionary at Foochow, China, is on the way to this country to receive treatment for her eyes. She has been six years in China.

— Dr. S. F. Jones, of New York Conference, accompanied by Mrs. Jones and their daughter, Miss Bertha H. Jones, has returned from Europe after an absence of eight months.

— The Michigan Christian Advocate says: "Rev. J. D. Knox, of Kansas, has been found guilty of charges preferred against him for wrongness in financial transactions."

— Prof. Charles W. Rishell of Boston School of Theology has revised and enlarged his book on "The Higher Criticism." Curtis & Jennings have just issued a new edition of this excellent work.

— The Central Circuit Preachers' Meeting, held at Hopkinton, Jan. 5, unanimously passed resolutions expressing affectionate appreciation of the ability and character of the late Rev. R. H. Howard, D. D., and of his usefulness as a writer and preacher.

— Miss Jessie Ackermann, traveler, lecturer and temperance advocate and missionary, has been appointed assistant to Rev. J. Kittridge Wheeler, pastor of the Fourth Baptist Church, Chicago. She is to superintend the gospel and mission work of the church.

— The Western of last week says: "Dean Thirkield, of Gammon, spent holiday week with his venerable father. We were glad to see that the added duties of acting-president of Clark University have not told more severely upon him. All the departments are alert and aggressive."

— Rev. Dr. and Mrs. Charles G. Trusdell, of the Rock River Conference, celebrated the fiftieth anniversary of their marriage, Dec. 22, at Lake Bluff, Ill.; and Rev. Geo. Parsons, a superannuated member of the Wisconsin Conference, and his wife also celebrated a similar anniversary on Dec. 31.

— The New York Tribune states that the will of Mark Hoyt, the well-known leather merchant, has been offered for probate. Mr. Hoyt left an estate valued at about \$600,000, one-sixth of which is in real estate. The entire estate is left by Mr. Hoyt to his daughter, Alice Maria Hoyt, and she is made executrix.

— The Christian Advocate of last week notes that Dr. and Mrs. Hugh Johnston entertained the Washington Preachers' Meeting with a luncheon in the elegant new parsonage of Metropolitan Church on Monday last, and had the Hon. Matthew G. Emery, the generous donor, with them. Among the ministers present were Bishop Hurst and Dr. Milburn, chaplain of the Senate.

— We are pained to learn that Rev. A. B. Kendig, D. D., pastor of Calvary Church, New York, is but little improved in health by his trip to the West Indies. His church has kindly released him from all care of his work. It is feared that he will at least have to be relieved permanently from the pastorate of so large a church. Tender and prayerful sympathy is expressed for Dr. Kendig by his many friends in this vicinity.

— Miss Agnes E. Slack has returned to England.

— Bishop Fitzgerald is in Mexico. He will have charge of our work in that country for two years.

— Rev. Dr. C. E. Libby, president of Rust University, Holly Springs, Miss., has been compelled to give up his work on account of failing health.

— A cablegram to the New York Tribune announces that Bishop Keane, formerly rector of the Catholic University at Washington, has been made Bishop-Assistant at the Pontifical Throne.

— Mrs. Charles Parkhurst, wife of the editor, and Mrs. E. W. Boardman, of Somerville, are again bereaved in the death of their father, Mr. Lucius Tyler, which occurred at Sharon, Vt., Jan. 6. Their mother died Dec. 24.

— Miss N. C. Wentworth, a sister of the late Rev. Dr. Erastus Wentworth, died last week at Sandy Hill, N. Y. Miss Wentworth was a woman of marked literary ability, and wrote under the nom de plume of "Ruth Ramble."

— Rev. Henry Vassal Degen, a minister of the Protestant Episcopal Church, formerly a well-known member of the New England Conference, and for many years editor of the *Guide to Holiness*, died in this city, Dec. 5, aged 84 years. His sickness was long continued, but his end was peace.

— Rev. P. A. Smith, of Richford, Vt., writes under date of Jan. 6: "Rev. R. L. Nanton went triumphantly home yesterday. After weary months of suffering and waiting, the end was peace and victory." Mr. Nanton went from the East Maine to the Vermont Conference. A suitable memoir will soon appear in our columns.

— Rev. Daniel Steele, D. D., has been spending a few days in Lima, N. Y., in attendance upon a minister's "retreat." Lima was familiar ground to Dr. Steele twenty-five years ago, but this was his first visit after the lapse of a quarter-century. We have the promise of an early paper from his pen upon the spiritual value of ministers' "retreats."

— Rev. Alpha Turner, who has for twenty-four years been a member of the Maine Conference, passed to his eternal reward, Jan. 6, from Cornish, Me., after a brief illness which terminated in paralysis. Mr. Turner was 82 years of age, and until a few days before his death was a vigorous, healthy man for his years. A suitable obituary will appear later.

— Rev. Dr. Alexander E. Gibson, of the Fulton Avenue Church, Baltimore, a member of the Baltimore Conference since 1845, died on Sunday of pneumonia. Dr. Gibson's illness was primarily due to a shock when he learned of the suicide of the defaulter bank cashier, Richard Cornelius, who was an intimate friend. He was born in Baltimore in 1825. A widow and two children survive him, one of the latter being Rev. Frank W. Gibson, of Washington.

— In the death of Rev. Dr. Lyman Jewett, of Pittsburgh, at the age of 65 years, there passed away a man of marked achievement, distinguished ability and saintly character. In 1848 he went as a Baptist missionary to the Telugus of India. On his first return to the United States in 1862 the Baptist Missionary Union was debating the abandonment of that mission, but his entreaties and arguments determined them to sustain it. The result was a re-enforcement of the work among the Telugus, which has been very successful. He translated the Scriptures into their language.

— Dr. E. L. Hayford, a native of Milford now living in Chicago, has been elected superintendent of Western Avenue Sunday-school. Western Avenue, it is said, has the largest Sunday-school of any Methodist church in the West. Notwithstanding his busy professional life he is an active member of the official board, representing the church in the executive committee of the Chicago Methodist Social Union, is a member of the managing committee of the Y. M. C. A., and belongs to numerous other organizations. Mrs. Hayford is a graduate of Wellesley.

— We are pained to learn of the decease of Rev. Daniel Stevenson, D. D., which took place in Barbourville, Ky., Jan. 2, after a short illness. Dr. Stevenson was a member of the Kentucky Conference and president of Union College. He was a member of the last General Conference, and his voice was often heard in the discussions which took place. He was an able and scholarly man, and with voice and pen performed for many years excellent service for the church. He was an especially wise and helpful representative of our church in its critical and difficult work in the Southland. Many in New England will recall Dr. Stevenson when he was an honored member of the New Hampshire Conference and pastor of Haverhill St. Church, Lawrence.

— We are permitted to take the following good wishes and encouraging benedictions from a letter written to Rev. M. C. Beale by Mrs. M. P. C. Withers, of Bangor, a daughter of the late Rev. Oliver Beale: "In tender love and sympathy to all we begin the New Year, not forgetting Brother Whipple and his little family; our dear old pastors and their families; Brother Wood and his; dear Brother Hiles, whom we tenderly remember, and his housekeeper; Mark Trafton always; and Rev. Dr. Parkhurst, who visits us once a week anyhow, rain or shine, whom I love, though never have seen; and the whole brotherhood, from Bishop Foster down to the doorkeeper."

## Brieflets.

We are gratified that so many of our ministers are sending us new subscribers during the month of January.

The dedication of the new building of the School of Law of Boston University on Friday of last week was a notable event. A report of the exercises will be found on the fourth page.

Lasell Seminary re-opened, after its vacation, at noon of Thursday, Jan. 7, with its usual full house. In the evening, at 8 o'clock, Rev. Henry G. Spaulding, of Newton, gave the first of a course of four illustrated lectures, his subject being "Bulwer's Last Days of Pompeii."

We gladly welcome to our table the *Rocky Mountain Christian Advocate*, of which Rev. Claudius B. Spencer is editor, and Rev. Daniel L. Rader is publisher. The paper revived in its new form is interesting, pertinent and aggressive.

Dr. G. M. Steele's contribution on the second page concerning the teaching of the Sermon on the Mount will challenge the attention of all thoughtful readers.

Dean Hodges, writing of the Protestant Episcopal Church, says: —

"Year by year the Episcopal Church broadens its sympathies, enters more and more into fraternal relations with its neighbors, and becomes less ecclesiastical and more Christian, and in the process some of the old bottles are sure to burst with more or less of an explosion."

"A Century of Social Betterment," by John Bach McMaster in the *Atlantic* for January, is a remarkable contribution. By consent of the publishers we present a generous excerpt from the article on the second page. Mr. McMaster opens the eyes of the pessimist to the very remarkable advances which have been made in our civilization. We advise our readers to secure and read the entire article.

With the first issue of the year the *Northwestern, Western and Central Christian Advocate* appears in reduced magazine form, with new type and new heads. One scarcely recognizes them in their unfamiliar dress, but the contents of each is as good, if not better, than ever. For beauty of head and typography the palm must be awarded the *Northwestern* — in our estimation.

The annual reception to the Eliot Boys' Club — graduates of the Eliot School — took place at the Epworth League House last Friday evening. A pleasing literary and musical program, with speeches and refreshments, made the occasion one of great interest to the large number present. Mrs. Mary B. Clafin was especially interested in this society, which is the oldest boys' club connected with the Settlement, and upon this date had given its members a reception each year since its organization. This year ex-Gov. Clafin made possible the perpetuation of her kind interest.

We are very glad to learn that a volume containing many articles that have appeared in the *Congregationalist* from the pen of Dr. Quint will be issued at an early date. The book will bear the appropriate title, "Common Sense Christianity."

Mr. James Bryce has annexed to the new edition of his volume, "Trans-Caucasia and Ararat," a supplementary chapter entitled, "Twenty Years of the Armenian Question." This is a historical sketch of the relations of the Armenians of Asia Minor to the Turkish government, and of their treatment by it since his last visit to their country in 1877. The *Evening Post* of New York says: "It has the great merit of containing as correct a narrative as we can procure of the recent troubles, largely compiled from official sources, by one who was a member of the British cabinet during some of these years."

The *Congregationalist* starts an amusing train of thought by the following suggestion: "It would be interesting if some expert statistician could cipher out how many resolutions of various kinds have been passed by Ministers' Meeting during the last decade, and still more interesting to learn, were it possible, what good they have done."

Editor Hoss of the *Christian Advocate* of Nashville closes his *résumé* of the year's work of the Methodist Episcopal Church, South, with these suggestive words: —

"If I were called upon to say what is the greatest demand of our church at the present time, I should reply: 'A better equipped ministry. No more self-denying set of men ever lived than those who occupy our pulpits. They have served their generation well.' But the time has come when a larger discipline must be exacted from all candidates for the ministerial office. We are building great churches faster than we are rearing competent preachers to occupy them."

The January meeting of the Boston Methodist Social Union will be held in the American House on Monday next at 4:30 p. m. Dinner will be served at 5:30. The Union will be honored by the presence of the faculty and students of the Boston University School of Theology. Addresses will be delivered by Rev. Arthur Little, D. D., pastor of the Second Congregational Church, Dorchester, and Rev. William North Rice, Ph. D., LL. D., professor of geology in Wesleyan University, Middletown, Conn. Vocal and instrumental music will be furnished by the students.

There are only two men in the church whom we could mention — Bishop Merrill and Dr.

J. M. Buckley — who could present any matter of Methodist history or polity with the ability, comprehensiveness and mental balance of Dr. David Sherman. The series of articles specially prepared by him for our columns under the title of "Architects of American Methodism," the first of which appears in this issue on the third page, should receive critical and general attention.

## A General Revival Interest.

WE have never noted more hopeful indications of a general revival interest in our churches than at the present hour. Special services held by our ministers in their own churches in the accustomed way — preaching the truth and encouraging the faithful to pray and labor "with one accord" — is being blessed with spiritual fruitage. The Presbyterians does well to call attention at this time to an unchangeable fact: "It is not the man-made, but the God-made revival that is to be coveted and sought. Christ and the Holy Spirit and the Word of God are the great factors in starting, developing and maintaining a work of grace. The human agent has his place, but is, and must be, subordinate."

## "ANOTHER YEAR OF CHURCH ENTERTAINMENTS."

DR. WILLIAM BAYARD HALE, rector of the Church of Our Saviour in Middleboro, Mass., has a contribution in the December Forum upon "Another Year of Church Entertainments," which has attracted general attention and discussion. He makes a strong indictment against the Christian churches generally for giving place to, and supporting, sensational and reprehensible forms of entertainment. With Dr. Hale's apparent purpose we are in most hearty and pronounced sympathy. The only safe rule in such cases for churches, as well as for individuals, is to seek to "abstain from all appearance of evil."

Dr. Hale in the contribution named includes several Methodist churches as among the most lax and culpable that have come to his attention during the last year. We have been led to investigate each case specified, and now proceed to lay the result before our readers.

The first charge which he makes against our churches is as follows: "The Asbury M. E. Church, Providence, has given a 'Hayseed Party.' Rev. J. A. L. Rich, pastor of this church, in answer to our inquiry in which we requested the frankest statement in 'explanation, justification or refutation,' as the facts might warrant, says: —

"I confess to no little amusement over the various aspects relating to a social held some months ago by our Epworth League. I was not present myself, being out of the city at the time, but have made diligent inquiry of the committee in charge as to the character of this one referred to, and gladly give you the information obtained. It was one of the monthly socials of the League, consisting, usually, of a literary and musical program, followed by a social hour. On this evening the program was arranged by one of the members of the entertainment committee, a cultured Christian lady. The subject chosen was 'Country Life, or Bygone Days,' which for the sake of novelty was called a 'Hayseed Party.' It was rendered in the form of dialogue, with vocal and instrumental music. At the close ice cream and cake were served and a social hour enjoyed by members of the League and their friends present. Now I have very decided opinions as to church entertainments, and am solicitous as to their character and influence, and so are many of my people, but I have yet to hear the first criticism of this particular Epworth League entertainment."

Dr. Hale's next charge is: "At Norwood, Mass., on Thursday, in the Methodist church, the pastor sang a number of songs, grave and gay, unfortunately to a small audience, and a talented monologue artist was heartily applauded." Rev. J. W. Powell, Jr., the pastor of this church, upon inquiry, makes the following reply: —

"With regard to the article by W. B. Hale, to which you have called my attention, I would say that he quotes from the account given in the *Norwood Advertiser* of an entertainment held in our chapel about a year ago — the exact date I have forgotten. The entertainment was given under the auspices of the Epworth League for the purpose of replenishing the League treasury. It consisted of a number of readings by a well-known Boston lady, interspersed with several songs by the pastor, most of them of a classical nature, one or two being humorous. There was nothing in the program to offend the most fastidious."

The next charge declares: "Epworth M. E. Church, Toledo, has enriched its treasury by a 'Weigh Social.'" Rev. Fletcher Wharton, the pastor, in reply to our inquiry, says: —

"The 'Weigh Social' of the Epworth Church to which Mr. Hale refers in the December Forum had no offensive features, either in the matter of morals or Christian propriety. It was held in the parsonage perhaps a year ago. A light pair of scales was set in the hall, and the guests were all weighed in the playing of some game. The refinement and culture of the people connected with this church would make any explanation of this kind unnecessary where the church is known. I may be permitted to remark in closing, that when a minister of the Gospel presumes under pay — if not for pay — uses the pages of a purely secular magazine for such a purpose as this of Dr. Hale, he suggests to the world the possibility of a venal ministry hardly more creditable than that of a church social with objectionable features."

The next charge is: "St. John's M. E. Church, Toledo, has given a stimulating entertainment by the Peak Sisters, widely known in American religious circles, introducing that touching ballad, 'Do You Know the Mouth of Man?' in which the gentle art of kissing is referred to ninety times." A letter of inquiry

addressed to the pastor of this church has brought no reply. But it is only fair to presume, as has been shown in the other instances, that the report of the event was a gross exaggeration.

In order to show Dr. Hale's romantic and forceful method of exhibiting the worst of every case in hand, we present the next charge:

"I have, however, no hesitation in commanding — as a successful exhibition of impudent and attractive indecency — the 'New Woman Social' given, according to the New York papers, by the male members of the Methodist society of Hancock, New York. Some of the more engaging toilettes worn by these followers of John Wesley are described in the dispatch: 'W. F. Stimpson in lilac bloomers with lace trimmings, was irresistible, as was E. H. Taylor in a Mother Hubbard, and with a weeping-willow plume. E. C. Seeley wore shiny black bloomers, set off with a gorgeous sash. J. C. Martin wore red bloomers and an angelic smile. Olin Henderson in check bloomers, Ward Thompson in a shirt waist, and W. H. Day with balloon sleeves, were also conspicuous.'

Rev. A. M. Gay, the pastor of the church in question, in reply to our inquiry is thus emphatic and conclusive: —

(1) The 'New Woman Social' has never been given by the male members of the Hancock Methodist Episcopal Church. (2) The male members of the Hancock Methodist Episcopal Church are self-respecting Christian gentlemen, and would not disgrace themselves by taking part in a vulgar entertainment, neither would they consent to anything that would bring reproach upon the church. (3) Unless the above-mentioned entertainment (7) was given in some other town, it is only existence was in the imagination of some 'fake' journalist."

Dr. Hale concludes his reference to Methodist churches in the following terms: —

"While others are trudging along the weary plains of the unimaginative and the ordinary, the Methodist Episcopal Church of Suffern, New York, and St. John's Protestant Episcopal Church of New Brunswick, New Jersey, with unblushing cheek and dauntless eye, have scaled the Alpine heights of deathless shame. I have received from all parts of the country numerous copies of newspapers reporting these scenes; some of the papers bearing the request, 'Please give this your attention.' I am very willing to do so, but I regret the inadequacy of my vocabulary, and I refrain from any further attempt to characterize the performance. In the Epworth League, given by the Suffern M. E. Olive Branch Society, the young ladies of the church display their flesh, let us say, and be polite — behind a curtain, which is lifted to a height described as 'sanitizing.' Men in front of the curtain view what is displayed of one female after another, and then bid for the privilege of taking her to supper."

Writing the Methodist minister of Suffern, N. Y., for a statement of facts in this case, we received the following reply from the present pastor, Rev. R. B. Lockwood: —

"Your note asking particulars for refutation or explanation of a certain entertainment given by the young people's Epworth League of the Methodist Episcopal Church of this place, is received. The matter under consideration is reported to have transpired nearly a year ago under a previous administration, the honored pastor being now settled in a new field of labor. I only know of the transaction by rumor and conversation with the participants. A number of inquiries similar to your own have reached me from remote regions, accompanied with newspaper clippings of the affair of the sensational type. I have every reason to believe that the entertainment referred to has been intensely misrepresented and is the old story of the three black crows, with an additional bird of elongated feathers dipped in the ink of a fervid imagination. I regret the seeming cause for such intense criticism of the projectors of an entertainment where the motives were good and the character of the young ladies and gentlemen engaged is pure, devout and above the breath of suspicion."

Our inquiries force us to the conclusion that Dr. Hale is an utterly unreliable reporter of the charges which he has assumed to make. It seems that he has taken the newspaper reports sent him as authority, and has presented as facts the worst features given, without making any inquiry, even of churches near at hand, concerning the truth of the allegations made. Starting out with the determination that he will make a case against the churches, he uses, with adroit and forceful skill, and with no real knowledge of the declarations in hand, the most sensational charges of a sensational press. We first read Dr. Hale's article with grateful sympathy, believing he was doing good service to Christianity in his revelations. Our investigation constrains us to say that he is neither an authentic historian nor a reliable witness. He both traduces the churches and misleads the general public. Even the New York Tribune is led to say: —

"Rev. W. B. Hale, an Episcopal clergyman who has taken upon himself the duty — apparently congenial — of holding up to reprobation the shortcomings of the non-Episcopal churches, contributes an article to the *New York Tribune*, which hits the Episcopal as well as other churches. . . . While Mr. Hale shows to what shocking lengths of vulgarity and irreverence some church entertainments have gone, we seriously question whether his method of exposing such abuses is altogether productive of good. He is somewhat too fond of sitting on a lofty pinnacle of infallibility; or at any rate he gives the reader the impression that he is. Moreover, in this, as in all his previous articles, there is a tone of harsh censoriousness about all his criticisms, and an apparent fondness for saying a bitter thing in a clever way, that must defeat his object, if, as we presume, his object is to gain to his way of thinking those whom he criticizes. There is, besides, a lack of perspective in such an article. Everybody knows that the dominant tendency of Christianity today does not run in the direction of debasing entertainments. Yet those who should read Mr. Hale's article without any other knowledge of the subject would conclude that Christianity today is turning itself into a vaudeville show. The abuses which this critic notes are to be deplored, but, after all, they cut a very small figure in the abounding life of present-day Christianity."



## AROUND THE MEDITERRANEAN.

VIII.

## Ajaccio and Marseilles.

Dora M. Jones.

FOR charm, for romance, for a mingling of grandeur with exquisite pastoral sweetness, I do not know what can surpass the shores of the bay about Ajaccio. The town itself is small, and contains nothing of particular interest except its various

## Napoleonic Associations.

On landing we went at once, of course, to the historic house in the Rue Charles. It is one of a row of dingy, tall white houses, and looks into a garden with an arbor of vines surmounted by a stone eagle and a fountain in the middle. An ivy plant is trained up the wall close to the street, and we learned from an inscription that it was brought there by one Mathieu Grossetti, in 1874, from the Chapelle de St. Marie at Chisellhurst. The homely, shabby, but ample rooms, swept and garnished and empty, have a sort of sepulchral atmosphere about them. The blinds are down, the chairs, made in the fashion of a hundred years ago, are drawn up against the wall in stiff rows. You can conceive the sober little bourgeois household, the strong-minded mother, Madame Mère, an Napoleon always called her, Madame Létice in the Corsican speech—a sort of Roman matron with her five sons about her—pondering doubtless, as mothers do, on the future of her second boy, the young Napoleon with the beautiful impulsive face. We saw his little room, which he occupied for the last time on his return from the Egyptian expedition—such a room as any young *comme voyageur* might occupy. Beyond the large salon, with windows on either side, parquet flooring, and a hideous pale wall paper striped with blue and red, they show you an adjoining room with a small trap-door, through which it is said Napoleon escaped when the house was attacked by the partisans of General Paoli. A considerable portion of the building was burnt down, but it has been restored with great exactitude, and certainly gives an excellent idea of the milieu in which the future Emperor spent the most formative years of his life.

We were not prepared for a Napoleonic stroke on the part of our carriage-drivers. We were all drawn up in the principal square expecting the signal to start on a drive into the environs, when our drivers, regardless of the contract into which they had entered with our conductors, suddenly raised their terms on us. Neither we nor our leaders were inclined to submit to this new form of Corsican brigandage, and we left the carriages in a body. Mr. Perowne's diplomacy, however, soon brought a number of them to terms, and those who waited to see the end of the business had the satisfaction of getting their drive after all. There were a few of us who felt that we would rather wander at will about the curious little old town and the beautiful shore, and, as always on these excursions, we were perfectly free to follow our own inclinations. We strolled through the principal square of the place, one side of which is open to the sea. Here there is a statue of Napoleon on horseback—

"Like a young god, with calm uneager face."

He is in classical costume, with a laurel wreath about his head, and his four brothers surround him on foot.

We got a cabman to take us through the town and leave us among the rocks at the end of the quay. A carriage road skirted the shore, and beyond it the hills rose steeply, clothed to their summits with olive and pine. In front of us, beyond a stretch of rocky beach, lay the white quays and red-tiled houses of Ajaccio, with a dome or belfry here and there, and groves of orange and citron all about. Our boat was lying round the point, in the inner, nearly landlocked, harbor. Across the bay towered the mountains of the interior, with the clouds lying low on their summits and along their flanks, for rain had been threatening all day. A sort of gigantic yellow groundsel was growing on the rocks about us, and the air was sweet with the smell of aromatic sage. Behind us a point covered with gray olives ran out into the sea, and between us and it was a lonely school-house and belfry, surrounded by a few wind-stunted trees.

We sat under the olives by the sea till it began to grow dusk, imagining how delightfully one could spend three weeks in this enchanting island, which is certainly in many ways the ideal place for a walking vacation tour. At last we reluctantly set our faces to the town. Stout peasant women

passed us with free, swinging tread carrying enormous baskets of fruit and vegetables on their heads. Apparently they had walked down from the mountain farms of the interior. Many of the women were dressed in black, with black handkerchiefs tied round their heads.

We sat at a little table outside a café and had black coffee in wine-glasses and looked at the people; after which we went in search of Ajaccian "curios." The proper things to get here are the little gourds, marked with curious patterns, which you can get in any size from half-a-franc. Then they sell you strange little metal brooches, bearing the head of the mythical first king of the island, and vendetta knives, with variegated handles, which shut up like a Bowie knife, and look really formidable.

The British consul and his wife, who called at the ship while we were away, gave it as the result of their experience of the island, that though "every prospect pleases," Ajaccian "man" is particularly "vile." At any rate we found all the people in the little shops more than civil, kindly and obliging. If they had not what we wanted themselves, they went half-way down the road with us to show us where to find it. They hoped we liked the island, and were quite compassionate and a little shocked when they found that we had only the one day to stay.

It was only about half-past six, but the streets were nearly deserted, and many of the good people of Ajaccio had already taken their shutters up. We made our way back to the boat, and found our companions, who had taken the drive to Pozzo di Borgo, delighted with the result of their expedition. The views had been magnificent, the castle was most interesting (it is largely built of stones taken from the Tuilleries), and they were loud in their acknowledgments of the courtesy and hospitality of the proprietor. It was late before the last straggler came on board, and we weighed anchor for

## Marseilles.

All the next day we were coasting the Riviera. We stopped at Villafranca, a sunburnt little place, climbing up a scarred hill to drop passengers; so that it was rather a maimed company who sat down to dinner that evening, when Mr. Justice Ross expressed with all his wonted geniality and grace the thanks of the party to Mr. Perowne and Mr. Lunn for shepherding them on their adventurous course.

We all felt rather melancholy that evening as we anticipated the break-up of our happy fellowship of three weeks' standing, which on board ship is equivalent to a twelvemonth anywhere else, but on the following morning we had no time to indulge in sentiment. We had to collect our various impedimenta, to wait in the Custom House and sigh for a Zollverein which should dispense us from the tedious formality of examining luggage, and those of us who were going back to England had to arrange for starting either by the afternoon or evening train. Most of them chose the latter, so that many parties were made up for seeing the town in the course of the day.

High above the city, on a precipitous rock, stands the old cathedral of Marseilles, Notre Dame de la Garde, a noble Romanesque building, with a gilt figure of the Virgin at the top, her arm extended in protection over the city. There is a hydraulic lift for the convenience of the people who like that mode of transit, but there is really no occasion to spend sixteen sous on it, as the ascent by a winding road is perfectly easy. When you reach the platform on which the church is built, one of the most magnificent panoramas imaginable stretches out before you—the city with the Rue Canabière running up from the basin of the Vieux Port, the magnificent quays, the dome of the new cathedral near the Joliette jetty, churches, and tree-planted boulevards and squares, all spread out like a map beneath you, and then, in the other direction, the wooded hills sloping to the sea, and beyond, the purple masses of the Corniche mountains, while almost at your feet you see the islands of the Bouches de Rhône. That fortress on the smallest of the islands is the famous Chateau d'If, from which, as "every school-boy knows," Monte Cristo made his marvelous escape.

The wind was raging round the church and threatening to blow us into the Mediterranean, so that we were glad to get inside. Here we were reminded of Ovid's reference to the votive offerings hung in the temples for the seaman's safe return. The walls were covered with small plaques, bearing the inscription, "Reconnaissance à Marie" and a date. Evidently this is the sailors' shrine, high on its cliff, and buffeted by all the winds of heaven; and one

could imagine how the eyes of many a poor fellow have strained through the driving spray for the gleaming figure of the Virgin on her watch-tower, and how heartfelt the invocation, *Avi Maria, stella maris!*

The town was full of soldiers, Zouaves especially, and other African troops, in the picturesquely blue and red uniform, for

## A Great Demonstration

was in progress. The bodies of six officers slain in January, 1894, at Tacoubao, near Timbuktu, had been exhumed, and were to be interred with all possible civil and military pomp in the Marseilles cemetery. I was present at the service in the cathedral next morning. The nave of the huge church was reserved for various delegations, officers, and friends of the victims, but long before the ceremony began every seat in the aisles was taken. Around the catafalque, with its tricolor flags, were assembled a brilliant group of officers in full uniform, beyond were the white-sleeved choir, and the black and red robes of Bishop Robert and the other prelates and clergy who were taking part in the proceedings.

I could not help being struck, while we waited, with the wiry look of the African troops. They were far from having the trim and neatly finished look of that highly expensive product, the British soldier; they were shorter, slighter, not such fine men, in short, as ours, but they looked as if they were inured to hard faring and accustomed to rely on themselves. They seemed full of keenness, readiness, and resource, and I could fully understand the nation's pride in them, of which this day's ceremonial gave so striking a proof. The mass was rendered magnificently by the choir, aided by trained soloists. At the elevation, after the Agnus Dei, the clarions pealed suddenly out, the standards were lowered, every head was bowed, and the old woman next me broke into passionate sobs with her head on her prayer-book. But except at that dramatic moment, the attitude of the working people in the aisles was not what we should call devotional. The interest of the day to most was evidently concentrated in the procession from the cathedral to the cemetery, for which the whole city turned out, and in the speeches delivered at the grave by Generals Cancene and Borgnis-Desbordes. The latter terminated a pathetic speech, full of personal reminiscences, by saying: "We ought not to pity, and we do not pity, those who have been slain in the service of France; but we shall piously preserve their memory, that we, too, when our time shall come, may deserve in our turn the gratitude of the country."

S. S. "Midnight Sun."

## FOOCHOW, CHINA, CONFERENCE CORRESPONDENCE.

Rev. J. H. Worley, Ph. D.

In one respect, at least, the year has been extraordinary—the unusually large number who have sought admission to the church. Several causes have operated to produce this result. The Chino-Japanese war, so thoroughly demonstrating the imbecility of China, and the despatch with which the perpetrators of riots and massacres were, under pressure of Western governments, brought to justice, seemed to create a general impression that Christianity, or at least the influence of foreigners, would prove a panacea for all woes. But back of this, and more potent, stand nearly fifty years of praying, preaching and scattering broadcast the Word of Life, the leavening influence of which has permeated every grade of society. So the results are just what a living faith could claim upon the exceeding great and precious promises of God.

Many of the people have come with as pure motives as possible, considering their environment and spiritual blindness, and placed themselves under religious instruction. This is most encouraging and gives hope of larger gatherings in the future. Together with this comes the heavy responsibility of leading these ignorant souls into the light and liberty of the Gospel. But we are not blind to the fact that large numbers come for the loves and fishes, or with the hope of temporal benefits in the way of immunity from extortion from greedy officials and their underlings, and other forms of oppression.

In the face of all these obstacles there are many encouragements. There is a marked advance in spiritual life and power with some of the preachers. They are coming as never before to see that the salvation of China depends upon them more than on the missionaries. There is also a growing conviction with some of our best men that the life of the church depends upon the members and their willingness to support the Gospel, and in order to insure this, regular, systematic giving must be maintained. This has been done with marvelous results in some places during the year, and we confidently expect greater advance next. The conviction that

tithing, or at least setting apart a definite part of the income to the Lord's work, is the proper plan is also increasing rapidly.

Some of the preachers have held protracted meetings, with very encouraging results. This is all the more prophetic since we had supposed the Chinese were not adapted to this form of Christian work. What the Chinese brethren are a profound sense of their responsibility in the salvation of their own people and a right appreciation of their dependence upon the Holy Ghost. I am most happy to say that some of the preachers are definitely seeking the endowment of power.

The educational work, from the day schools to the college and theological seminary, have never been so prosperous. Never has there been such encouragement in any department of the work as now. The dispensaries, hospitals and schools of the W. F. M. S. have been crowded, and, best of all, there has been an unusual interest in spiritual life. The growing spirituality in all the schools and churches is an earnest of fuller baptism which is sure to come when the people's hearts are prepared for His coming.

The Conference opened Nov. 18, Bishop Joyce in the chair. The following officers were elected: J. H. Worley, Interpreter; N. J. Plumb, secretary; W. P. McVey, assistant secretary; G. B. Smyth, treasurer; W. A. Main, statistical secretary. J. Simester preached the missionary sermon. The evenings were devoted to revival services, which were characterized by deep conviction, proving that the Chinese are susceptible to the same spiritual influences as other people. Throughout the whole Conference there was unusual spiritual power.

Bishop Joyce preached two Sabbath days preceding Conference with great power, but the greatest effect was Conference Sunday. The church was overflowing; people stood in the aisles, sat in the windows, and thronged the outside. There were heathen men who stood and listened for an hour and twenty minutes. The last half-hour of the sermon was simply tremendous. The oldest missionaries and Chinese preachers say they never witnessed such a scene. Seldom indeed does preaching through an interpreter produce such an effect.

But the grandest scene was in the afternoon following the ordination. The Bishop spoke only a few minutes and then called for the hymn, "Oh, how happy are they," and asked every one who would promise to meet him in glory to join hands with his neighbor. In a few moments nearly every person in the house was shouting and weeping. What a scene to see missionaries who had not shouted for years and Chinese who had never shouted joining in one chorus of *halilujahs*!

Many of the Chinese preachers will date their life of victory from this Conference. Many gave joyful evidence that a new hope and inspiration were begotten in their souls by the Holy Ghost. One of the oldest preachers said he had not shed tears for thirty years while listening to preaching, but during this Conference his eyes were a fountain of tears.

The increase during the year might have been much larger had we not felt that some were seeking admission for other than a desire to flee from the wrath to come. The growth along all lines has been healthy, and is an earnest of a richer harvest in years to come. The net increase in members and probationers was 764, and in self-support \$487.36.

The appointment of missionaries is as follows: N. J. Plumb, superintendent Mission Press, president School of Theology, and missionary Kucheng District; G. B. Smyth, president Anglo-Chinese College, editor *Fukien Christian Advocate*, and principal Boys' School; J. H. Worley, presiding elder Foochow District, missionary Minchien District, and professor in School of Theology; G. S. Miner, professor in Anglo-Chinese College, missionary Hal Tang and long Bing Districts, and superintendent of day-schools; W. A. Main, student of the language and missionary on Hockien District; W. P. McVey, student of the language and professor in School of Theology; J. Simester, student of the language and professor in Anglo-Chinese College; Miss S. M. Boworth, professor in Anglo-Chinese College.

Today the man who is looking to his money or his education or his good repute or his family for the satisfaction and the culture which God gives us through them all, but which neither of them gives us of and by itself, he is the modern idolater. He, like all the idolaters of old, has cut the channels of life off from the source of life, and sits with his thirsty lips pressed to their dry mouths, getting no real refreshment, however he may debase himself.—Phillipe Brooks.



## The Conferences.

### Maine Conference.

*Maine Conference Itinerants' Institute.* — The mid-year session of this organization was held at People's Church, South Portland, Nov. 30 to Dec. 3. The good people of the church, led by their pastor, Rev. Wm. Wood, made ample provision for all temporaries, and the institute was well entertained. There were about fifty ministers present, including all the presiding elders and several visiting brethren. The afternoons were given to the examinations of the men in Conference courses of study. Most of the young men were present, and their work as a whole was satisfactory. The afternoons and evenings of the session were devoted to lectures and addresses.

The exercises opened Monday, at 4 p. m., with a long feast led by Rev. G. R. Palmer, which was a session of refreshment, as were all the devotional exercises of the Institute. In the evening, Rev. W. F. Berry, of Waterville, spoke on "The Duty of the Preacher to Prohibition." It was a clear, concise statement of the temperance question as it exists in Maine, and was listened to with the closest attention by the audience. We have law enough and machinery enough, and in any case of failure in enforcement of law we must look first of all to the enlightened public sentiment of the people. The people are supreme, and when thoroughly awakened will settle this matter of enforcement. Here comes in the relation of the preacher to this question. He should use his pulpit as well as his influence as a citizen for the awakening of such sentiment in the community.

Dean Buell, of the Boston University School of Theology, delivered three exegetical lectures on "The Epistle to the Galatians." Briefly but clearly the lecturer sketched the history of this interesting people; very skilfully he drew out Paul's method of his own apostleship, and in a masterly manner set before us the great battle for the religious freedom of the Gentiles from the formalities of the Jewish law. The lectures were listened to with intense interest, and the Maine Conference Institute will be glad to see the Dean again.

Tuesday evening Chancellor Day, of Syracuse University, delivered a bright and forcible speech on "The Need of Religious Teachers." Not doctrinal preaching, though doctrine is good and essential; neither is the demand for ecclesiastical preaching, though church polity and organization are necessary, but preaching and teaching that get inside the thoughts of men, touch consciences and lead the people to higher thinking and more holy living on the plane of everyday life. Dr. Day gave an informal address on Wednesday afternoon to the formal address of the Institute and the people gathered. These lectures were not only listened to with profit, but Maine Methodists are always glad to see the Doctor back, and he assured us he was glad to come.

Tuesday afternoon F. W. Searle, M. D., read a very practical paper on "The Health of Ministers." The lecture gave evidence of much thought and careful preparation and was well worthy the hearty vote of thanks accorded by the Institute.

The public exercises closed Wednesday night, when Rev. H. E. Froehne, of Kent's Hill, gave an address on "God's Word Tried." In his defense of the Bible as the inspired Word of God the speaker for an hour and a half held the attention of his audience and the lecture receives the most favorable comment of the people and the press.

The program of the Institute was exceedingly good and the whole session one of great profit to those attending.

E. C. STROUT.

### Portland District.

*Personal.* — Jan. 6, Rev. Alpha Turner, a superannuated preacher of the Maine Conference, passed to his reward. He died in Cornish about two weeks after the death of Mrs. Pease, a preacher's widow who resided in Cornish. It will be remembered that Mrs. Turner lived but a few days after returning home from the last session of the Conference. God's chosen ones are passing on to their reunions.

*Old Orchard.* — There is a strong religious interest here. More were out on a Monday evening than at any time since the revival four years ago. The congregation was deeply moved when one made confession of Christ at the close of a public service, and they have had other cases of marked interest. Rev. W. Canham and wife were more generously remembered at Christmas than during any one of the five years, with other things receiving a purse of \$37.

*Saco.* — For the year the Mercy and Help department of the Epworth League report 706 calls; offerings in food, money, and clothing, \$33. They have distributed 1,340 religious papers, 29 books, 344 tracts, 250 text cards, and 177 bouquets. Mrs. Eva A. Lewis was vice-president in charge. Four League members have been baptized and 5 received into the church. Two others have been received on probation and 3 in full.

*Goodwin's Mills.* — Rev. W. H. Barber is slowly improving in health. He and his family acknowledge the kindness of the people and presents at Christmas time. The chorister was also remembered, and that was a good thing.

*Eliot.* — The church observed Christmas with a turkey dinner at the church from 12 to 2, a Sunday-school concert and tree at 3 (with blinds closed and house lighted), and a social in the evening with cake and cream, all free. Revs. F. C. Rogers and G. I. Lowe have

lectured here. The facilities for heating the church have been improved.

*Sanford.* — This church commenced to build a parsonage on the church lot late in October, with such success that on Dec. 22 the pastor, Rev. T. Whiteside, and family moved in, and on Dec. 31 the members and their friends gathered to consecrate the new house. The ceremony opened with a "pound party." A program consisting of readings and singing by the choir was carried out. During the exercises three or four sets of mummers enlivened the proceedings according to the good old customs. Refreshments were served to the guests who at one time numbered 145 — enough to test the capacity and workmanship of the new house. At 11 o'clock a good old-fashioned Methodist watch-night service was held, for which a good many remained to spend the last hour of the old year in singing and prayer.

*Biddeford.* — Rev. H. L. Williams gave a New Year's reception to his church and has distributed a very pretty New Year's circular.

*Keswick Falls.* — The regular meetings have a revival spirit, and there is increased attendance Sabbath evenings and Tuesday evenings. Rev. F. Grover, who has had large success, is doing his best to bring this charge forward financially and spiritually.

*Personal.* — On Monday, Jan. 4, Rev. Silas M. Emerson, of Biddeford, reached his 50th birthday. In commemoration of the event his friends filled his residence for a social occasion interspersed with refreshments and other interesting exercises. Letters were read from old pastors. Revs. W. S. Jones, E. T. Adams, C. A. Southard, and W. S. McClure of Providence. Friends sent a token of esteem which was presented, and interesting remarks were made to which Mr. Emerson fittingly responded. We trust the pathway of Mr. and Mrs. Emerson was lighted by the many good wishes for joy to attend them to other anniversaries and to the glorious reunion of heaven.

about on New Year's Day. He is now holding revival meetings, and has issued a neat card announcing his topics for the entire month of January.

*Island Pond.* — The Sunday-school rendered with much credit, to a large audience, a Christmas cantata on Christmas Eve, following which all members of the school received some present. Twenty-one members of the Junior League received medals of reward for faithful attendance at their meetings. The pastor and wife were generously remembered by a handsome purse.

*Morgan.* — Rev. J. T. Baxendale, the pastor of our church here, was generously remembered by his parishioners at Christmas.

*Newport Centre.* — A donation of \$50 was recently given to Pastor McNeil, \$39.50 of which was stolen by some miscreant who was stopping over night at the house to which the money had been carried preparatory to handing it to Mr. McNeil.

*Newport.* — The collection which Pastor White received on the occasion of the recent farewell service mentioned in last week's HERALD, will, with the Sunday-school collection, be ample to meet the apportionment to the charge.

The presiding elder wishes the preachers on the district to be ready to give answers to the questions which he has usually asked by a circular letter through the mails when he comes on his rounds at the fourth quarterly conference. Please do this, and thus save him much labor, for he is an already much-overworked man.

By request of Dr. Schell, Mr. Hamilton requests all of the pastors on the district to report to him at once concerning the number of *Epworth Herald* taken on each charge, the number of new subscribers secured, and also the number of accessions to the various classes of membership in the Senior, Intermediate and Junior Leagues, together with a statement as to the present membership in each one of the departments of League work.

RETAW.

### Vermont Conference.

#### Montpelier District.

*White River Junction.* — The twentieth anniversary of the organization of our church at White River Junction was observed the first week in January by special services. Sunday, Jan. 3, the presiding elder held the regular quarterly meeting, at which time 7 were received into the church by letter, 1 from probation, and 3 on probation. Rev. L. B. Miller, Sunday-school field secretary for Vermont and New Hampshire, held secretary for Vermont and New Hampshire, gave an illustrated talk to the Sunday school. In the evening there was an Epworth League rally, with an address by the pastor, Rev. Andrew Gillies. "The League as a Social Force." During the week there were sermons by the following brethren: Monday evening by Rev. A. J. House, of Brattleboro; Tuesday evening by Rev. L. O. Sherrburne, presiding elder of St. Albans District; Wednesday evening by Rev. J. Hamilton, presiding elder of St. Johnsbury District; Thursday evening by Rev. Eliza Snow, of Concord, N. H.; Friday evening by Rev. J. D. Beeman, of Woodstock; and Sunday, Jan. 10, a sermon on "The New Year" by the pastor.

*Weston.* — Rev. W. A. Evans has recently organized a normal class in connection with the Sunday-school, although the class holds its meeting on a week day owing to the necessary absence of the pastor from the Sunday-school to preach at Landgrove in the afternoon. Two have been received on probation recently. The pastor has been giving a course of lectures on the Pilgrim's Progress which has increased the attendance on the evening services.

*Braford.* — A local paper says: "Rev. F. W. Lewis baptized 3 persons at the communion last Sunday. A good degree of interest is manifested in the various services."

*Brownsville.* — The pastor, Rev. H. G. McGlaughlin, writes: "Have received 9 adults into full membership; two more are ready, and four persons (adults) have recently started in the Christian life."

*Union Village.* — Rev. J. E. Badger received from his parishioners a fine fur coat for a Christmas present. A good degree of interest prevails in all the services of the church.

*Pittsfield and Stockbridge.* — The pastor, Rev. A. C. Fuller, was well remembered at Christmas time by both parts of his charge with gifts of cash and supplies to the amount of about \$50.

*Barnard.* — Rev. W. H. Mays, of Boston, is assisting the pastor in special services. Several have begun the Christian life.

*Randolph Centre.* — Dec. 13, seven young people were baptized and received into the church in full. Rev. L. P. Tucker, of Northfield, preached the sermon before the graduating class of the normal school at the close of the last term.

*Bellows Falls.* — Watch-night was observed with sermons by Rev. C. O. Judkins, of Windsor, and Rev. H. A. Spencer, of Springfield. Mrs. Nararome, who has been ill with diphtheria, is improving.

*Windsor.* — The many friends of the pastor, Rev. C. O. Judkins, presented him on Christmas Eve with a roll-top desk, swing chair, parlor lamp and waste basket. Large audiences greet the pastor at every service. A deep interest in the services prevails. The work is in excellent condition.

#### St. Johnsbury District.

*Plainfield.* — Ezra W. King, for thirty years a member of the Methodist Church here and elsewhere, and for a large part of the time an official member, passed to rest on Christmas day. Rev. Dr. Cooper has been visiting his former parishioners at Newport.

*Craftsbury.* — Pastor Boutwell unites with the pastor of the Congregational Church in holding union services during the Week of Prayer.

*East Burke.* — The Sunday-school has recently been reorganized with the following for the principal officers: Superintendent, N. L. Parker; first assistant superintendent, J. E. Parker; secretary, Ralph T. Parker; treasurer, C. G. Watson. Evidently the Parkers are workers in that church. Pastor Austin was generously remembered by his parishioners at Christmas, being given a new suit of clothes.

*Coventry.* — A watch-night service was held in this church, with an attendance of nearly seventy, and a profitable time enjoyed.

*West Burke.* — The Week of Prayer is being observed by Pastor Geo. H. Wright and his people.

*Burton.* — Pastor Douglass made calls upon all of his parishioners in the village and there-

aged 88 and 81, Mr. and Mrs. Wyatt, were represented by a son of 59 summers; another son was a widow, with her son and grandson, making four generations represented. Mrs. L. D. Barrows was a pleased and pleasing member of the company. Altogether it was an evening not soon to be forgotten.

*Jefferson.* — This people still rejoice to see the good work, commenced under Evangelist Gilliam, continue. Congregations are doubled, the Sunday-school quadrupled, and things have moved up all along the line. Still they come. Three started in the Christian life the other day at the Highlands, and since then eight others. Thus far 54 have united with the church on probation, with others still to come. Rev. E. O. Bullock, the pastor, is earnestly pushing the work, and we trust he will see his greatest desire.

C.

#### Dover District.

*Raymond.* — Sunday had a good day for the opening of the New Year. Four were received from probation, one man being over seventy years of age.

*Kingston.* — Rev. J. W. Bean, the pastor, sends news of joy in the reception of 26 on probation, two of whom are men over seventy years old. All are active and earnest in the service of their new-found King. Others are in line and will come in next Sabbath. May the good work of this Christian Crusade possess all the land and yet other scores find salvation this year.

*At Methuen.* — Rev. J. W. Adams is gaining again. He has sat up some each day for the last three days. The brethren have kindly responded to the presiding elder's call and aided this distressed worthy friend, as well as served the King and helped His church, by cheerful service in the pulpit.

The churches of Lawrence had an itinerant service in the Week of Prayer, beginning with Monday evening at Parker St., then in session at St. Mary's, Haverhill St., St. Paul's and Garden Sts. We are hoping for some good fruit. Some with the Crusaders would come to Lawrence; but why not take the Greater than Crusaders who waits to help us all in the work of soul-winning?

Albert Pitkin Tasker, an expected and welcome guest, arrived at the parsonage at Centralville, Monday morning, Jan. 4. He bids fair to honor his ancestry and become a genuine Methodist shouter.

G. W. N.

#### Manchester District.

*The work at Derry.* — First Church, is more hopeful and prosperous than we have seen it during our six years of service. Some have recently been converted and united with the church. Congregations and Sunday-school are having an increased average attendance. The fourth quarterly conference were very enthusiastic in their desire for the return of the pastor, Rev. W. J. Atkinson, for a third year.

*Prosperity at First Church, Salem,* over which Rev. E. Blake presides. While he is in the School of Theology five days a week, he keeps up the work better than some men who are on the ground seven days. Several have been converted and added to the church during the quarter. All their finances are up to date, and every department of the work is doing well. It is not surprising that the invitation for a third year comes with perfect unanimity from a quartet conference at which every one of the nineteen members was present.

As we gave much pleasure to the presiding elder, we did this recent visit. It was his last official coming among them and they decided to give him a surprise in the form of a banquet at which all the members of the official board with their wives and husbands were present. After the business of the conference was over, a company not present at its sessions, but who had been lurking around the church somewhere, came in and were presented by the pastor, until it was found that they numbered about forty. They were then seated to the dining-room, where tables beautifully set and well-laden invited the attention of the party. After all had satisfied the inner man, Mr. Blake acted as toastsmaster, and with singing by the choir and addresses the time passed until nearly midnight. The kindly expressions of the people will be always cherished and form one of the bright spots in the work of these years. May the Lord abundantly bless them!

By the conniving of a self-styled believer in "union," our little society at East Hampstead has been almost entirely destroyed. The people have been influenced, expecting preaching that will cost nothing, until we can only count about five resident members of what was once a hopeful society. We are surprised that people will consent to be duped by a wanderer who seeks to tear down all they have been striving for ten years to build up. A few are holding on and propose for the present to continue business at the old stand. Rev. W. A. Hudson serves this little flock.

Rev. N. Fink has had a year of fair prosperity at Londonderry. He thinks it may be best for a change, though some are very desirous for his return.

*St. Luke's, Derry,* is in a very prosperous condition. Rev. H. E. Allen is popular with his people and is busy with everything that will help the work of God and bring success to the church. The Sunday evening services crowd the vestry. We were present the first Sunday morning of the year and administered the communion to a large number of people. Mr. Allen is doing work every Sunday afternoon at Windham Junction, or in a school-house near there. If there was a place to be had at the Depot into which forty or fifty persons could be gathered, it might form the nucleus for a society. They are hoping to see such a place soon.

An interesting person to visit at North Salem is Mrs. Sarah Bond, who was 94 years old, Dec. 12. She is very well preserved, none of her faculties being impaired save a little dimness of vision. She is told that the day she was born in 1802 the snow was five feet deep on a level. She has been a member of the North Salem Methodist Church since 1838, and has lived in her pres-

## ANNOUNCEMENT.

### Topical Analysis of the Bible.

By J. Glentworth Butler, D. D.

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ent home over seventy years. Her grandfather fought at Bunker Hill, and the old knapsack he carried is still among her possessions. Some of the family were in the War of 1812. She is still active in work in the home, and is always pleased to see her pastor or any other good people, and have them sing and pray with her.

Rev. Daniel Onstot is closing his third year at Salem Depot, where he is held in high esteem as a pastor and preacher. He considers that a change may be best, as no man has ever remained longer than three years. His ability as a preacher is acknowledged by all.

Both Rev. A. B. Russell and his wife have been quite sick. At last reports the wife was still laid aside, while Mr. Russell has taken up his pupil work. Substantial aid as well as prayer would be a great blessing to them.

God is graciously saving souls at Keene. Rev. M. C. Pendexter has the aid of a band of Crusaders and they are determined to move the city. The work is evidently taking deep root.

The work continues at Sunapee. There is still deep conviction. Meetings are held every night but Saturday. The watch-night service was a memorable meeting. Rev. J. Hooper, our blind father in Israel, preached. The vestry was packed solid. Just as the bell rang out 12 o'clock, two souls gave themselves to Jesus. The first Sunday of the year was a great day. An old-fashioned love-feast was held at 9:30; at the hour for public service joined in full communion, 7 on connection, and 31 were baptized. The second love-feast was a blessed occasion. The lady who joined in full had a strange experience in her church relationship. It was supposed by some that she belonged to a church of another denomination, but it came out in a peculiar way that many years ago she had joined this same church on probation, and supposed she had been dropped. The pastor examined the records to find that, April 18, 1866, she had joined, and while scores and scores of names followed that had been disposed of one way or another, there stood her name with no mark against it. Thus she served a probation of thirty years and two months, lacking a day, for she was admitted in full, Jan. 3, 1897. No doubt the pastor could read that portion of the service with emphasis, "Thus far you have run well."

The pastor's wife writes of a notable conversion that is worth putting into print, and will no doubt be used by many preachers as an illustration of the power of the Holy Spirit to draw man to God. She says: "A notable conversion occurred last week. A man who used to work here, a Scotchman, strong intellectually, but who was one of the infidel clique, came to town last Wednesday, knowing nothing of the revival. As he came from the station he was told by a very wicked man that he would better stay away from the church or they would get him. But he came Wednesday evening, and Thursday night to watch-meeting. We saw he was softening, and Friday night he was converted. He said the change in his old associates proved to him there was something in the religion of Jesus. He is one that goes to the bottom of things, so we are expecting a strong Christian in him. His change was so strong and definite that he wanted to join on probation and be baptized, and did so Sunday."

The people gave the pastor, Rev. C. W. Taylor, and wife a purse of gold at Christmas time.

Rev. C. U. Dunning has been very sick for a time. He is a little improved at this writing, but will not be fit for service at once. All will earnestly pray for his recovery.

As a result of the meetings at Goffstown, 21 have joined on probation and six or seven more will follow. Thirty-four in all gave expression to a desire to lead a better life. B.

## N. E. Southern Conference.

Providence District.

**Mathewson St., Providence.** — Large audiences gather in the new church and the Sunday services are unusually attractive. Sunday, Jan. 3, the pastor, Rev. M. S. Kaufman, baptized 1 infant and 3 adults, and received 4 into the church from probation and 1 by letter. Individual communion cups have been introduced. The pews were rented by auction Wednesday evening, Jan. 6. We had hopes that this church, right in the heart of the city, might have free seats and thus become a home for strangers.

**Asbury.** — Sunday, Jan. 3, Rev. J. A. L. Rich received 3 in full connection and 2 on probation, and baptized 2. Revival services are being held, beginning with the Week of Prayer.

**Broadway.** — Rev. G. E. Brightman baptized 1, and received 1 on probation and 2 in full connection, Sunday, Jan. 3. Mr. Brightman is taking a much-needed rest of two weeks at Nantucket.

**St. Paul's.** — Revival services commenced with the watch-night service. On Sunday, Jan. 3, the pastor, Rev. W. S. McIntire, received 2 in full connection and 3 by letter.

**Chestnut St.** — The members of this church and congregation gave a reception to their pastor, Rev. H. B. Cady, and his wife on New

Anæmia means "want of blood," a deficiency in the red corpuscles of the blood. Its cause is found in want of sufficient food, dyspepsia, lack of exercise or breathing impure air. With it is a natural repugnance to all fat foods. Scott's Emulsion is an easy food to get fat from and the easiest way of taking fat. It makes the blood rich in just those elements necessary to robust health, by supplying it with red corpuscles.

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Year's night. A generous purse of gold was presented to Mr. Cady and a beautiful amethyst pin to Mrs. Cady. A pleasant social time was enjoyed. On Sunday, Jan. 3, the ordinance of baptism was administered to 1 adult, and 5 were received on probation and in full connection.

**Attleboro.** — Rev. George W. Hunt received 4 in full membership and baptized 3 at the January communion services. Revival services are being held.

**Phenix.** — Jan. 3 was "reunion day." Dr. Talbot, a former pastor, conducted the communion service in the morning and preached in the evening. At the Epworth League service the newly-elected officers were installed, and a very pleasant and profitable day was enjoyed. Revival services are being held during the month. The churches of Hopkinton, Westerly, and Providence are holding a watch-night service in the Phenix Church.

**Hope.** — The young people's society that has charge of the social and much of the financial work of the church has been disbanded and its work is being done by the Epworth League. The pastor, Rev. E. S. Hammond, is giving a series of Sunday evening addresses in the interest of missions. The general topic is, "Missionary Heroes." Among those given are Paul, Judas, Payson, and Butler. All the benevolent collections have been taken except the one for missions and an advance is reported. An increasing religious interest encourages the pastor in his work.

**Woonsocket.** — Rev. W. H. Alln-n is holding revival services and a good interest has been manifested. A prayerful reading of the book of Haggai would help this and other churches in revival work.

**Personal.** — Rev. J. M. Taber, pastor of Trinity Church, Providence, is officiating as chaplain of Brown University during the month of January.

Rev. C. B. Pitblado is to lecture for his old parishioners at Broadway, Tuesday, Jan. 10, on "Hunting for a Man."

"What has become of the City Evangelization Union?" is a question that is being frequently asked.

**Norwich District.**

**Mooseup.** — The sub-district convention of the Epworth League was held in this place, Dec. 29. The morning devotions were conducted by Rev. M. T. Braley, of Jewett City. The president, Rev. J. I. Bartholomew, of Stafford Springs, announced that a new constitution had been prepared. A paper of strong thought and enthusiastic sentiment on "The Epworth League versus the Liquor Traffic" was presented by Rev. F. H. Spear, of Attawagan. At noon a bountiful collation was served by the local League, and greatly enjoyed. The afternoon devotions were conducted by C. O. Barrett. "How to Increase the Interest in Spiritual Work" was the subject of a beautifully written paper by Mrs. F. C. Baker, of Mooseup. Miss Clara Wood, of Jewett City, made the subject of "Missions in League Work" very interesting. Rev. W. L. Hood spoke impressively on "Success in Junior League Work." The reports from the Leagues were very encouraging, especially on the lines of the Spiritual and Mercy and Help departments. In the evening Rev. J. I. Bartholomew conducted a very interesting love-feast and preached a powerful sermon from John 11: 25. Mrs. Charles Bragg and Miss Hattie Sprague gave pleasing solos.

C. O. BARRETT, Sec.

## New England Conference.

South District.

**Spedale Tabernacle, Ferdinand St.** — Revival meetings are held every evening. Several have already been converted and many are under deep conviction. This week Rev. S. Venison, of Quincy, will assist Pastor H. Hanson with the meetings.

**Motifpan.** — Miss Switzer, evangelist, is aiding the pastor, Rev. W. A. Mayo, in special services. Twelve were at the altar in penitence last Sunday evening.

**Swedish Work.** — Our Swedish missionary in East Boston and East Cambridge, Rev. Charles Paulson, is hard at work. Very successful Christmas and New Year's services were held in both places. Mr. Paulson takes great interest in children and young people, and therefore the

(Continued on Page 14.)

### Of Interest to Housekeepers.

Economical housekeepers will be interested to know that a special January sale of Linens, Flannels, Blankets, Quilts, Cottons, Prints, etc., is now in progress at Wm. S. Butler & Co.'s store on Tremont St., Boston. The values offered are keeping with the reputation of this house for selling goods of desirable quality at the lowest possible prices.

## Church Register.

### HERALD CALENDAR.

CONFERENCE.	PLACE.	TIME.	DISMOR.
New York.	Sing Sing, N. Y.	April 7	Merrill
New York East.	Brooklyn, N. Y.	7	Walden
New England.	Lowell, Mass.	7	Powell
New Hampshire.	Manchester, N. H.	8	Minde
Schenectady, N. Y.	11	Ninde	
Maine.	Portland, Me.	14	Malallan
N. E. Southern.	S. Manchester, Conn.	14	Newman
Vermont.	Springsfield, Vt.	12	Walden
East Maine.	Calais, Me.	12	Malallan
St. Albans Dis. Min. Asso., at Stowe.		Feb. 2, 3	
Bucksport Dis. Western Min. Asso., at Brewer.		Feb. 8-10	
Rockland Dis. Min. Asso. and Ep. League Convention, at Thomaston.		Feb. 8-10	
Norwich Dis. Min. Asso., at Mooseup.		Feb. 15, 16	

### POST-OFFICE ADDRESS.

Rev. W. H. Hatch, 132 Orchard St., West Somerville, Mass.

**HISTORICAL SOCIETY.** — The annual meeting of the New England Methodist Historical Society will be held in the Society's room (No. 11), Wesleyan Building, 26 Bromfield St., Boston, on Monday, Jan. 12, at 2:30 p. m. The directors will meet at 2 o'clock.

JOSEPH H. MARSHFIELD, Sec. Sec.

## Marriages.

**KIMBALL — MACE.** — In Newbury, Dec. 24, by Rev. A. W. Ford, William Kimball and Florence E. Mace, both of South Newbury.

**WOOD — SAWYER.** — In Bradford, Jan. 4, by the same, George H. Wood and Jessie H. Sawyer, both of Bradford.

### The Turning Point

In many a man's life is some trivial hint which suggests an important action. May a life be snatched from the grave by some friend recommending Adamson's Botanic Coach Balsam, or sufficient from Lung and Throat Diseases. At all druggists.

**ST. ALBANS DISTRICT MINISTERIAL ASSOCIATION.** — ST. ALBANS, Feb. 2 and 3.

### PROGRAM.

Tuesday, 7 p. m., Christianity — Its Past, E. J. Chrystie, its Present, A. B. Bright, Its Future, C. S. Nutters.

Wednesday, 9 a. m., Prayer Service led by E. S. Bright, business; Value of the Conference Course of Study, M. S. Eddy; Christ in the Sacraments, O. L. Barnard; Sketch of a Sermon, C. E. Lewis; Shall We have a Conference Evangelist in Vermont Conference? W. M. Newton, R. F. Lowe, 1:30 p. m., Devotional exercises; How shall We Interest Our Boys and Young Men in Experimental Christianity? C. P. Taplin, The Testimony of Palestine to the Bible, H. W. Worthen, St. Albans.

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## Our Book Table.

**History, Prophecy, and the Monuments.** By James F. McCurdy, Ph. D., LL. D. Vol. I. To the Downfall of Samaria. New York: The Macmillan Co. Price, \$3.

Dr. McCurdy has here produced a most substantial and valuable work on the history of the Jews. He avoids the error of considering the Hebrew people apart from other nations by grouping them with the Semitic family, and tracing the beginnings of their civilizations, in the south among the Sabeans, Ethiopians and Arabs, and in the northern tier the Babylonians, Arameans, Canaanites and Hebrews. The Hebrews were a late development among those early nations. Before Abraham were the Babylonians, the Arameans, and the Hittites. The great empire of the Hittites was failing in pieces when the patriarch first passed through a corner of its territory. The government had become old and corrupt; the most abominable sins prevailed; the cup was nearly full. The man of faith from the east was allowed to inspect the land in which his posterity was to found a new and better nation, to be employed as a medium for carrying on the work of human redemption. The growth of the new nation amid the corruptions of the Semitic race was attended with great difficulties.

In the first book Dr. McCurdy gives a general view of these early Semitic peoples in both the north and south tiers. Then in the second book he takes up more fully the history of the great nations which had important historical connections with the Hebrew people. Babylon was the centre of a great Semitic civilization in the East. Smaller tribes were consolidated to form the empire which in time became separated into Babylon and Nineveh. The third book gives the Canaanites, the Egyptians and the Hittites. The fourth book contains a further account of the rise and spread of the Assyrian Empire. In the fifth book he goes on with an account of the Hebrews in connection with the Arameans and Canaanites. The sixth book takes the history down to the carrying away of the ten tribes to Babylon.

This work is admirable in both plan and execution. The history of the Hebrew people is given in its environment. Hebrew history is part of a larger history covering southwestern Asia. To know the Hebrew segment we must study the entire section of early civilization as given in this work. Within the last half-century new histories of these peoples have been uncovered by the spade. The author has availed himself of all this recent information to make his history complete. Two volumes have already been published, and another will be required to complete the plan. With these volumes the student and preacher will be furnished with a clear, broad and satisfactory view of the history of the Hebrew people.

**The World as the Subject of Redemption.** By W. H. Frost, M. A. Introduction by Richard T. Ely. Ph. D., LL. D. Second Edition, Revised. New York: Longmans, Green & Co.

This volume contains the eight Hampton Lectures for 1888. Though they produced no sensation at the time, the phases of the subject treated have been brought to notice especially in America, and have made a demand for the book, here brought out in a second edition. Prof. Ely has an appreciative and cordial introductory word. The lectures touch questions which are agitating the people of America.

The lecturer believes Christ is to save the whole world by extending His church to its extremities. He maintains, with John Wesley and the Mystics, that Christianity is not a creed or organism, but a life. The Spirit of God abiding in the soul to renew and purify makes the Christian. Again, the church is not a particular body of believers organized in a certain form, but rather "the whole community of Christian people in the whole range of their life . . . therefore it cannot be adequately represented by communities organized for public worship and its accessories." Man is to be viewed in two aspects, individual and social. The one man, standing isolated from the race, may be studied, or he may be viewed in his relations with other members of the human family. The Reformation dealt with man the individual, addressing him apart, and left too much out of sight the multiplied relations of the man with his fellows. The new conditions of our time require the Christianization of society. The family, the state, and the various social, educational and business organizations of society should accept the standard imposed on the church, and thus become, as it were, a part of the church. The book is very suggestive along lines now uppermost in the minds of the people. Men in America cannot be so individual as they were a hundred years ago — steam and electricity have brought them together; and too many are inclined to reject the Golden Rule as a measure for our social relations. The work of the church today is to Christianize society in its various organic forms as well as in its individual life.

**The City of Refuge.** A Novel. By Sir Walter Besant. New York: Frederick A. Stokes Co. Price, \$1.50.

Walter Besant began business as a novelist in a small way. He wrote short stories for the vest-pocket series, which were received with great favor by the reading public, but with the feeling that he was adapted to deal in these

small wares. As years passed on, he continued to send forth stories of greater magnitude and higher quality until he has come to be recognized as one of England's great story-tellers. "The City of Refuge" is a story of domestic infidelity. Sir Charles Osterlee and Lady Osterlee are the main characters. She married a lord for glory, and won shame. He turned gambler, went to the bad, and died in an obscure town in New York. Meantime Lady Osterlee was tortured by the situation. The Monastery or House of Meditation is revealed as the house or "City of Refuge" to troubled souls.

**Iris: A Mystery.** By Theo. Douglas. New York: Harper & Brothers. Price, \$1.

Mystery is the elixir of life. It is all about us in the universe; it invades our very being, and gives charm to our existence. To beings like ourselves a world devoid of mystery would be intolerable. Next to the pleasure of knowing is the still more thrilling and weird pleasure of not being able to know. This story of mystery is not wanting in graphic and thrilling passages, as, for instance, the opening of the tomb, the unfolding of the mummy, and the prophecy.

**The Mortgage on the Hippo-Roof House.** By Albion W. Tregree. Cincinnati: Curtis & Jennings. Price, \$2.50.

This is a pathetic story of early frontier life. The sadness is not lessened by the fact that so many others were like it. The middle West was made by exposures and sacrifices; it was the price of blood and life. The "Hippo-Roof" stood on the shore-line of Lake Erie between Buffalo and Toledo. By misfortune, the two hundred acres of Killis Waugh had shrunk to ten, and even the ten were covered by a mortgage which threatened to drive the old man from his home. His wife had died, and his son, at his death, had left a granddaughter to be provided for. Joe Thompson, also, an unfortunate stray, had been taken in. But deliverance came through Joe. The story is freshly told, and the interest of the reader from the first page to the last is maintained.

**The Children's History Book: Tales of the History of Our Native Land.** By Famous Story-tellers. Boston: Lothrop Publishing Co. Price, \$1.50.

This volume contains thirteen stories based on events in American history and told by such authors as Paul Hamilton Hayne, Olive Seward, Sophie Swett, and Elbridge S. Brooks. The stories take us over the wide range of American history. Columbus, Washington, Adams and Lincoln appear in the volume. It deals with what may be called the romance of our history, bringing out striking and picturesque incidents and sets often omitted by the general historian, and yet calculated to engage the attention and deepen the interest of a child in the affairs of the nation.

**The Mystery of Sleep.** By John Bigelow. New York: Harper & Brothers. Price, \$1.50.

Sleep, though one of our most familiar experiences, is compassed with a mystery we can never dispel. The fact we know; the whole meaning of the fact has never been brought out. The author is not so unwise as to attempt to solve the mysteries of sleep or to make a scientific exposition of them; he aims rather to dispel the popular belief that in sleep the mind ceases to act. He endeavors to show that sleep is a most important function of the human economy, in which men are developed spiritually. Even here he touches the subject cautiously, regarding sleep as an occult power to be studied as we study electricity, light and gravity. Mr. Bigelow has made in this volume a most entertaining study.

## Magazines.

**Scribner's** for January has for a frontispiece "Mr. Micawber's Gauntlet," drawn by L. Haven-Hill. Samuel Hopkins Adams gives the first instalment of a series of articles on "The Conduct of Great Businesses — The Department Store." It is a new field luminously presented. Richard Harding Davis begins a new story, "Soldiers of Fortune." Ivan Troshine gives "A Bystander's Notes of a Massacre," or the slaughter of the Armenians in Constantinople. Myre Crowe contributes a delightful article on "Thackeray's Haunts and Homes." John R. Spears gives the "Story of a Second Mate." William Cranston Lawton has a fine poem on "Shortening Days." "The Bashfulness of Bodley" is a story by Henry Gallup Paine. G. Jeanniot furnishes an illustrated paper on "Victor Hugo's Home at Guernsey," and Dante Gabriel Rossetti gives a drawing of "Tennyson Reading 'Maud.'" (Charles Scribner's Sons: New York.)

— McClure's for January opens with an illustrated article on "Gen. Grant at West Point." The pictures are of Grant and his class. The likeness of Thomas L. Hamer, who sent Grant to West Point, as that of Gen. Franklin, who led the class, are given. Mrs. J. H. Riddell has a story, "The Pity of It." Rudyard Kipling provides a tale of the Grand Banks, "Captains Courageous." Lida Rose McCabe sets forth "The Martha Washington Case." Capt. Musgrave Davis tells of his first command "In a Bowery Regiment." Henry Muir gives the history of "The Making and Laying of an Atlantic Cable." Fifteen life portraits of Benjamin Franklin are given. Morgan Robertson tells of "The Dorellit Neptune." The number is fresh and readable. (S. S. McClure Co.: 141 East 25th St., New York.)

— The International Journal of Ethics for January comes charged with accurate and valuable discussions of ethical questions. Rev. Hastings Rashdall, of Hertford College, Oxford,

leads in a careful criticism on "Professor Sedgwick on the Ethics of Religious Conformity." Prof. Charles S. Devas, of the Royal University of Ireland, pleads for "The Restoration of Economics to Ethics." The new moral and social conditions of Japan are considered by a Japanese professor in "The Ethical and Political Problems of New Japan." Prof. Eliza Ritchie, of Wellesley College, considers "Morality and the Belief in the Supernatural." Joseph B. Warner furnishes his address before the American Bar Association on "The Responsibilities of the Lawyer" — an elegant and strong paper. The number, on the whole, is an unusually good one. (International Journal of Ethics: 1305 Arch St., Philadelphia.)

— The Chautauquan for January has all its departments well packed. Jeannette L. Gilder has a profusely illustrated article on "The French Academy," and Prof. James A. Garrison gives "Historic Names and Incidents of the French Academy," with twenty-one illustrations. John Gennings gives "The French Immortals;" Prof. F. M. Warren, "The Rise of the French Academy;" Henry Houssaye, "French Literature of Today;" and T. B. Preston, "The Newspaper and Periodical Press of France." George Hamlin Fitch has a fine article on "Races and Labor Problems in California." "The Gothenburg System," and "The Actual John Brown," are other articles of interest. The "Woman's Council Table" and "Current History and Opinion" also contain good things. (Theodore L. Flood: Meadville, Pa.)

— **The Month** is the title of a new magazine — a novelty in scope and form. It is the month in "Literature, Art and Life," illustrated — a "Journal of Civilization." In size the new magazine is a model — handy to read, neat in appearance, and just enough for the month. The current number makes a fine beginning. It has a group of excellent writers — Stockton, Richardson, Morse, Butler and Coleman. It is chatty, suggestive, readable, at the same time arranged with taste and good judgment, having departments for essays, book reviews, fine arts, music and the drama. The magazine is edited by Joseph B. Gilder and Jeannette L. Gilder. (The Critic Company: 287 Fourth Ave., New York.)

— The Methodist Magazine for January begins the fortieth volume with a vigorous number. "The Children's Crusade" is the title of a profusely illustrated article which tells of 100,000 boys and girls who set out for Palestine, most of whom experienced a tragic fate by famine, shipwreck and slavery. "In the Black Belt" describes Negro life in the South, and "The Boer's Daughter" is an illustrated story of the British war in South Africa. "The Miseries of a Palace" recounts the life of the Polish Countess Krasinska, great-grandmother of both the King and Queen of Italy. Prof. Reynar writes delightfully of "The Faery Queens," and Dr. Abel Stevens tells of Mary Somerville. (William Briggs: Toronto, Canada.)

— The beautiful frontispiece in the January **Magazines of Art** is from the painting of "Joan of Arc" by George W. Joy. A biographical sketch of this artist, by Joseph Anderson, with a portrait and eight illustrations of his works, opens the number. A very interesting paper on "Lord Leighton's Sketches," by Alfred Lys Baldry, is given. M. H. Spielmann presents a first instalment in "The Revival of Lithography." "Adolphe Ariz," a modern Dutch painter, is sketched by Richard Heath, with seven illustrations accompanying. "The Renaissance of Miniature Painting," "The Arts and Crafts Exhibition," "The Art Movement," are other articles. The editor has a fully illustrated paper upon "Edward J. Poynter, P. R. A." In a long series of excellent numbers the January issue of this invaluable art magazine assuredly surpasses all. (Cassell Publishing Co.: 31 East 17th St., New York.)

— "If I could afford to take but one magazine," said a cultivated woman the other day, "I think I should choose the **Bookman**." We cordially approved her selection, for to a person

Distasteful to every woman — washday and house-cleaning time with their grim attendants; "aching back," "low spirits," "tired to death," "worn out," "out of sorts." Why don't you get rid of these things? Use Pearline. There are directions on each package that will show you the latest, safest, quickest, and best ways of washing. The wonderful success of Pearline (used by millions) alone ought to move you to try it. A trial means continued use. as

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of literary taste the **Bookman** is indispensable, brimful as it is of the freshest literary comment, choice articles and poems, discriminating reviews of the new books, and portraits of authors. The January issue maintains the usual superior standard of excellence. There are portraits of Richard Hoeve and Bliss Carman, Prof. Sloane, Woodrow Wilson, Margaret Ogilvy, Coventry Patmore, etc. William Watson, Louise Imogen Guiney, and Alice Meynell are among those who have poems, and papers are given by Geo. J. Mansan, Hamlin Garland, Brander Matthews, Kate Stephens, and Andrew Lang. (Dodd, Mead & Co.: 5th Ave. and 21st St., New York.)

— **Little Men and Women** for December is filled with stories and poems for the small folks, many of them redolent of Christmas. Sophie Swett's serial, "Jo and Betty," grows quite exciting. Part II of the article upon the well-known artist, J. G. Brown, is given, with four reproductions from his works. "A Brave Little Nurse Girl" is a true story which carries a helpful lesson. "Betty's Christmas Present," by Louise Carpenter, is very amusing. (Alpha Publishing Co.: Boston.)

— The December **Babyland** is bright and attractive with its big type and pretty pictures. This is a magazine suited to the youngest and tiniest of the household flock. "The Candy Buttons" will make the children laugh heartily. (Alpha Publishing Co.: Boston, Mass.)

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Owing to the many requests from its patrons, Warner's Safe Cure Co. have put on the market a smaller size bottle of Safe Cure which can now be obtained at all druggists at half the price of the large bottle.

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## CATARRH

is a LOCAL DISEASE and is the result of colds and sudden climatic changes.

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## Obituaries.

**Manser.** — Mrs. Eliza A. Manser was born July 11, 1817, and passed from earth to her heavenly reward, Sept. 30, 1896.

She was soon converted to God at the age of fifteen, and joined the Calvinistic Baptist Church. In 1869 she moved with her family from Newburyport to Everett (then South Malden), Mass. At the organization of the First M. E. Church here she became a charter member. She loved the Methodist Church and was constant in her attendance at all the services as long as health and strength permitted. She was devoted and loyal to all her pastors, and Zion's HERALD was to her like a visit from a dear friend. She possessed a young heart, and the Epworth Leaguers held her in high esteem; in 1893 she was made an honorary member of the League.

Mrs. Manser reared a family of ten children and saw them all comfortably settled in life. She leaves an aged husband, nine children, thirteen grandchildren, and three great grandchildren, besides a host of friends, to mourn her departure. For twelve years she had made her home with her daughter, Mrs. Philip Ham, who greatly misses the sunshine of her presence. Of her nine children seven are influential members of the church. Her youngest son, Rev. H. H. Manser, is pastor of the Baptist Church at East Jaffrey, N. H. Another son, Charles Manser, is president of the board of eldersmen of Everett. One of her sons-in-law, Mr. Joseph A. Marshall, is the main support of the Chase Memorial M. E. Church at Haverhill, Mass.

The funeral services were held in the church she so much loved, and her pastor was assisted by one of her former pastors, Rev. F. T. Pomery, whose sermon, preached on exchange a few weeks before, was the last she heard. On the Sunday before her departure she was greatly profited by reading Dr. Daniel Steele's sermon in ZION'S HERALD on "Enoch walked with God." It mirrored her own experience. Before the next Sabbath she had begun to walk with Him in white in heaven. Our church in Everett can ill spare such a godly woman, whose prayers for it were constant, and whose presence and kindly words were benedictions to her pastors. Heaven is richer since she through the merits of her Lord and Saviour entered therein.

W. H. MEREDITH.

**Colson.** — Mrs. Lydia A. Colson, of Scarsdale, Me., was born in Frankfort, April 4, 1819, and departed this life, Dec. 13, 1896, aged 77 years, 8 months and 9 days.

She was united in marriage with the late Josiah Colson, and with him was converted in the great revival of 1839 in this village. March 1, 1840, she with her husband joined the Methodist Episcopal Church and became a lifelong and active member of the same. Born of sturdy and energetic parentage, she inherited those principles of integrity which made the foundation of her Christian character firm and inflexible. She was an active Christian, "instant in season and out of season," ready for prayer, song, or exhortation, as the time and place demanded. Her closest often felt her presence as she talked with God, and her faith claimed the blessing. By the side of her own brook Jabbok she wrested and prevailed.

The example of a pious mother and earnest prayer early led her children to seek the Lord and confide in their mother's God. The poor will never forget her benedictions and benisons, and all she said and did for them. She never let her left hand know what her right hand did. There was system, plan, order, in her well-doing.

By accident she was obliged to spend her last four years of life on her bed, but they were years of triumph. Often in her joy she shouted the praises of God; and when the final summons came, she gave no uncertain testimony. As long as consciousness remained, and even when speech had gone, she showed that she was ready to go. She is not, for the Lord hath taken her.

O. H. F.

**Harley.** — Mary A. (Donnell) Harley was born in New Castle, Me., Nov. 3, 1829, and died in Old Orchard, Me., Nov. 6, 1896.

She was married to Dwight F. Harley, of New Castle, Me., July 3, 1856. In 1857 they moved to Minnesota, where they spent several years. In 1866 they removed to Portland, Me., where they resided until 1877, when they took up their home in Old Orchard, where they have remained to the time of her decease.

Mrs. Harley for many years was prominent in the Woman's Christian Temperance Union and that work found a large place in her thought and heart. She was an exemplary member of the Methodist Episcopal Church for forty years. She first united with the church in the West with her husband; then with Congress St. Church, Portland, later with Pine St., and finally with Old Orchard. She was one of the charter members of the latter church, which was organized by Rev. C. J. Clark, D. D., Nov. 9, 1862, since which time she has faithfully served it as steward, recording secretary, and teacher in the Sunday-school; holding office also, in the Woman's Foreign and Home Missionary Societies. For many years she was a constant reader of ZION'S HERALD.

Her death came suddenly, like a thunderbolt from a clear sky, casting gloom and sadness over the whole community. She had been suffering during the day, and, growing no better, toward evening a physician was called, who, after careful examination of her heart, thought her sickness not at all serious. However, about two o'clock the next morning she called her husband, who, quickly at her side, noticed a great change, and before he could leave her to call assistance she breathed her last.

Mrs. Harley was a lady of great strength of character. Her life was a quiet, yet active and useful one. Exceedingly unobtrusive in her nature, yet intensely sympathetic, kind and charitable, she gathered around her a wide circle of warm friends who (especially those who knew her most intimately) deeply respected and fondly loved her. Her devotion, her generous response, her personal sacrifices, demonstrated her faith and her consecration and love for her Master's service, and it can be truthfully said of her that she rests from her labors and her works do follow her.

She leaves an only sister, who is the devoted and efficient wife of Rev. J. A. Morelson, pastor of the M. E. Church, Penobscot, Me. She had no children of her own, but leaves an adopted son who is married and lives in the West. Her husband, who also survives her, has the profoundest sympathy of the church and community in his inestimable loss and sore bereavement. May the God of all grace be their sufficiency!

The funeral services were conducted in the church by her pastor, Sunday morning, Nov. 8, assisted by a former pastor, Rev. W. H. H. McAllister. The interment was in Laurel Hill Cemetery, Saco.

W. CANHAM.

**Shales.** — In Belfast, Me., Nov. 25, 1896, Mrs. Emily P., wife of Leland T. Shales, and only child of Mr. and Mrs. Wm. M. Woods, with Christian fortitude bade her loved ones an affectionate farewell to join the redeemed in heaven. Her last testimony was: "Mother, it is all right." She was born in Belfast, July 20, 1852.

Mrs. Shales was educated in the public schools of the city. Her amiable qualities gained for her the affection of her teachers and made her a favorite with her schoolmates. In 1872, under the labor of Rev. Wm. L. Brown, she was led into the Christian life and became a member of the Methodist Episcopal Church. Her marriage took place Nov. 13, 1878. As a church member she was loyal and self-sacrificing for its advancement. Through her efforts as president of the Columbian Society, beautiful stained-glass windows were secured for the church. The several benevolent societies of which she was a member were greatly strengthened by her faith and labor as a wise counse. The needy found in her a benevolent friend. For the discouraged and sorrowing she had words of encouragement and consolation. By her decease the church is bereft of a faithful member, her parents of a dutiful daughter, the husband of a devoted wife, and the children — Alice G. and William Arthur — of an affectionate mother.

G. H. WINSLOW.

**Parker.** — Lydia Parker was born in Wilton, N. H., Jan. 26, 1817, and died in Kittery, Me., Dec. 11, 1896.

Mrs. Parker was the daughter of John and Sally Peabody, and was one of seven children, all of whom have gone to their reward excepting Mary A. Peabody, of Milford, N. H.

She was married to William G. Parker, in Cambridgeport, Mass., where he had been his home for many years, in 1859, moving soon after to Kittery, where she has since remained, universally loved and respected by all who knew her.

She joined the Baptist Church when a young woman and retained that membership until 1889, when she joined the M. E. Church at Kittery. She always manifested a deep interest in the society's prosperity and did what she could to carry on the Master's work.

A person of unusually sweet temperament, she always looked on the bright side of life and had a word of encouragement for all. Many lives have been made better by her counsels and kindly sympathy as the spirit of Christ was shown in her life and by her words.

She was lovingly and faithfully cared for to the end by those who were near and dear to her, who with many friends deeply mourn her departure. Eternity, only, can tell the full measure of her usefulness.

D. F. FAULKNER.

**Kirkpatrick.** — George Kirkpatrick, aged 84 years, ended his long and useful life on earth July 23, 1896, at Malden, Mass., while visiting his daughter, Mrs. Richie.

Mr. Kirkpatrick was converted to God and joined the Methodist Church in his youth. He moved from New Brunswick to Vancboro, Maine, about thirty years ago, where he resided about twenty-six years. For two years previous to his death he and his wife made their home with their son James in Augusta.

The writer made the acquaintance of Mr. Kirkpatrick about thirteen years ago while his pastor at Vancboro. I never knew a truer or better man. Surely the Master could say of him as of Nathaniel — "an Israelite indeed in whom is no guile." His home was always open to the itinerant and to every one whom he could shelter and comfort with warm heart and open hand. The interest of the church was more to him than his own interests. He was a constant reader and lover of ZION'S HERALD. His last years were just a waiting time, calm and trustful. He had been a class-leader for more than thirty years, and I believe there would be no church or worship at Vancboro today but for the earnest, patient, sacrificing lives of Mr. and Mrs. Kirkpatrick. We never can know how much their lives have been of a blessing to others until time closes here and we hear the beautiful story on the other side.

He leaves an aged wife, three daughters and one son to mourn their loss.

J. W. PRICE.

**Brackett.** — Mrs. Betsy F. Brackett died in Newport, Me., Nov. 28, 1896, aged 76 years.

She was born in Rumford, Maine, but the last fifteen years of her life were spent in Newport at the home of a daughter, and the principal part of her life in the portion of the State. She was married in 1838 to Mr. Peter D. Brackett, who gave his life to his country in the Civil War. She had six children, four of whom survive to mourn their loss. She was a faithful mother, possessing a pleasant and cheerful disposition, and her influence in the home circle will never be forgotten. She was converted in early life, and united with the Methodist Episcopal Church, in which fellowship she remained to the death. She was a patriotic Christian, believing in all the work of the church and causing for many years the study of Zion. She possessed a cultivated mind and a consecrated heart.

During her last illness she suffered much, but manifested great submission to God's will and was rich in Christian faith, and her closing hours were peaceful and triumphant. Surrounded by dear children, who rendered her every possible service, she quietly departed from this to the perfect life of heaven forever.

W. L. BROWN.

**Porter.** — Electra (Trull) Porter was born in Burke, Vt., May 1, 1843, and died at her home in West Burke, Vt., Dec. 15, 1896.

At twenty-two years of age she was united in marriage with Perry Porter. To them were born four children — two sons and two daughters. The youngest daughter died in childhood.

Mrs. Porter was a member of the M. E. Church the last twenty years of her life. She was a devoted Christian, a faithful wife and mother, a true friend. As the wife of a soldier she took great interest in the Woman's Relief Corps, of which she was an active member.

During the last three months of her life she was a great sufferer, and the fortitude and patience she manifested in those hours of suffering gave evidence to the strength of her Christian character and firm trust in her Saviour.

She was held in high esteem by all who knew her, and a large circle of friends mourn her departure. "Her children arise up and call her blessed." Her husband also, and he praises her. "When the Master called, He found her ready, so at her burial we were able to truthfully say, 'Blessed are the dead which die in the Lord; from henceforth: Yea, saith the Spirit, that they may rest from their labors.'"

G. H. WRIGHT.

**Godfrey.** — Rev. Alfred Crossman Godfrey was the son of Ard and Catharine Godfrey. He was born in Orono, Maine, Jan. 21, 1819, and died in Boston, Nov. 13, 1896, aged 77 years, 9 months, and 23 days.

He was converted under the labors of Rev. Caleb Fuller in 1837, who was stationed that year in his native town. He joined the Methodist Episcopal Church in due time and almost immediately felt called to preach. For some time he was a student at Kent's Hill, but as the call for preachers was imperative, he joined the Maine Conference in 1840 and began an itinerant's life of nearly half a century, that ended in his superannuation in 1880. He became member of the East Maine Conference when it was set off from the Maine in 1846 and transferred thence to the New Hampshire Conference in 1850, and the next year was transferred to the New England Conference, of which he was a worthy member for more than a quarter of a century. His appointments in Maine in their order were: Surry, Barnampton, Waldoboro, Lincoln, Eastport, Brewer, Newport, Rockport, Newport, Houlton, Orington, Chaplin in U. S. Army, Exeter, Newport, Hampden; and those in Massachusetts were: Amesbury, Warren, Clinton, South Walpole, Maynard, Lediow, Southwick, Franklin, Charlemont, and Feeding Hills.

June 1, 1860, Mr. Godfrey was married to Maria Louise Beale, and for more than forty-six years the twain gave themselves without stint to the service of Christ and His church. A throat trouble in 1852 forced a location for four years, and Mr. Godfrey and his wife removed to Minneapolis, Minn. While there he was faithful to his vows, and opening his own house preached the first Methodist sermon on the west side of the Mississippi above St. Paul. In the same house a class was formed, and there was also held the first quarterly meeting for that locality.

Mr. Godfrey was a man of commanding presence, considerably more than six feet in height and naturally robust, but in the later years of his life he suffered from results of sun-stroke and malarial fever, the price of faithful discharge of duty while hospital chaplain of General Griffin's Division, Army of the Potomac. He bore his increasing infirmity and pain with great cheerfulness, and did efficient service for twenty-four years after the war.

Mr. Godfrey was a profound thinker with great power of analysis, a born metaphysician, grappling successfully with problems which baffle ordinary minds. As a preacher he was eminently original and helpful, and all through his active life had seals to his ministry. In character he was among the manliest of men. He was a sincere Christian. His walk and conversation were without blemish. He could look all the world straight in the eyes, for there was nothing but truth in his soul. She who walked in closest communion with him for nearly half the century and of all the world knew him best, gave this testimony: "Words cannot express his nobility of character, his pureness of life, and his unwavering devotion to truth and right, and to the cause of Christ wherever his lot was cast." He abhorred pretense and hated sham. He could believe all of others only when forced by hard facts, and in his great love and sympathy found palliation for wrongdoers even when he had to suffer by their misdeeds. He could be in rights regardless of dishonesty and oppression, for he was entirely fearless, but it was always in the spirit of his Master.

He leaves a widow and two sons come to man's estate, and they can rejoice that no man can remember an unworthy act or word of their translated husband and father. He sang on earth with marvelous sweetness the praises of his Lord, and gave with delight his life to His service. He now sings His praises in heaven, for he has come to the light of His presence forever.

J. O. KNOWLES.

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### Review of the Week.

#### Tuesday, January 5.

— Three banks in St. Paul, Minn., close their doors; weakened by steady withdrawals.

— Four Negroes confess in Birmingham, Ala., to having attempted a railroad wreck on Dec. 12.

— Thirteen men shot at Manila for conspiring against the Government.

— Emperor William prohibits hasty duels between army officers; they must submit their differences to a council of honor before fighting.

— Sir Edward Clarke sides with Ireland on the over-taxation question.

— Cashier R. D. Cornelius of Baltimore commits suicide; a shortage of \$60,000 discovered in his accounts.

#### Wednesday, January 6.

— An effort to be made to fix the maximum height of buildings in New York city at 190 feet.

— Acapulco damaged by an earthquake.

— Sudden death, in this city, of Gen. Francis A. Walker, president of the Massachusetts Institute of Technology.

— Congress reassembles after the holiday recess.

— The "Dauntless" succeeds in landing in Cuba 40 men, 40,000 cartridges, 1,048 rifles, 1 cannon, 300 machetes, and other things.

— Militia sent in Kentucky to stop toll-gate wrecking.

#### Thursday, January 7.

— Albany celebrates its centennial as a State capital.

— Seven nuns suffocated by the burning of the Ursuline Convent in Roberval, Quebec.

— Sir Cecil Rhodes sails for England.

— The last of the Armenian prisoners released in Constantinople.

— The Vatican calls a halt to the Canadian bishops in their condemnation of the Manitoulin School settlement.

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— A sun spot 60,000 miles long reported from the Lick Observatory.

— Mrs. Gladstone unveils a window in Hawarden Church in memory of the Armenian martyrs, and Mr. Gladstone makes a speech.

— Gov. Altgeld of Illinois pardons a large batch of notorious criminals.

— Cuban matters before the Senate; the House passes the postal law amendment curtailing the privileges of "sample copies."

#### Friday, January 8.

— A report that Gomez has shot 114 Spanish prisoners by way of retaliation.

— Messrs. Dingley and Allison decline cabinet positions, preferring to remain in Congress.

— Nearly 750,000 persons receiving relief in India from the Government.

— In the Senate Mr. Mills introduces a bill recognizing the independence of Cuba; the House considers the Pacific Railroads funding bill.

— The "Dauntless" refused clearance papers for Cuba.

— A Negro named Corper murders five persons in Lynchburg, S. C.; the murderer being pursued.

#### Saturday, January 9.

— Gen. Gomez said to have offered to pay a war indemnity to Spain of \$200,000,000 if the independence of Cuba were acknowledged.

— A weekly mortality of 200 per thousand in Bombay by reason of the bubonic plague.

— The Negro murderer, Corper, captured by a posse and killed.

— Jesse Pomeroy again detected in a plan to escape from State Prison; he was sentenced at the age of fourteen, and has been twenty-two years in confinement.

— South Carolina to employ its convicts to cultivate cotton on State lands.

— The new Law School building of Boston University dedicated.

#### Monday, January 11.

— Freshets on the Guadalquivir and other Spanish rivers; large tracts of land submerged.

— The Lone Star company of Texas Rangers in the Cuban army defeat the Spaniards with heavy loss.

— Ohio mine owners develop a scheme to make electricity do much of the work now done by miners.

— The Postal Telegraph Company sells out to the Commercial Cable Company.

— Sudden death of Major Benjamin Calef, a well-known business man of this city.

— The electoral colleges to meet in the several States today.

— The Cuban insurgents burn a large town only seven miles from Havana.

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#### The Conferences.

[Continued from Page 11.]

Sunday-schools increase under his care. Besides the work in the above places, he has also commenced to hold meetings at Epworth Hall, 424 Hanover Street, where a great number of Scandinavians live. Last Tuesday evening the hall was filled with people. Several young men have promised to reform already. A good lodging-house is very much needed where those who reform can stay. U.

Worcester. — Watch-night was generally observed in our city, though one or two of our churches carried on programs that would have made John Wesley look horrified. What would that pious soul have thought of a social evening till half past eleven with this end and that one "receiving" and sundry others "pouring"?

Please mark that I am not taking sides in the least. I am only asking what the beginner of Methodism would have thought! The venerable founder had very little of the society character in his make-up, possibly too little, and what little he had was never mingled with his religious functions. Some of our organizations went through on the old-fashioned line and made no concessions to modern notions. It is worthy of notice that while we are, to some extent, departing from the ways of the fathers, in spirit if not in form, other denominations are taking up some of our alleged "played out" features. Methodists are not the only religious societies to observe watch-night now.

Long ago Robert Burns longed for the power to see himself as others saw him. This occurred to me, last Monday morning, when I saw in print a sermon on John Wesley delivered, the night before, in a Unitarian pulpit in this city by Rev. W. H. Harris, a Universalist preacher, now settled over All Souls parish. If every one, outside of our denomination, sees our great founder as this gentleman does, we have no reason to be discouraged at the prospect. Certainly we could have no more flattering or eloquent tribute to the merits and worth of John Wesley. Had the same words come from our own pulpit, we might have been accused of undue glorification.

Our local Epworth League are regretting the departure from Worcester of Geo. W. Hastings, who has long been connected with Grace Chapter and one of the most energetic workers in our midst. Having had a thorough pharmaceutical education, and having been in the dispensary of our City Hospital for a term of years, he has now gone to Brunswick, Maine, to take a complete course in medicine. All of us hope to see him back with us, a full-fledged M. D., ready to cure

things our bodily ills and to again lend a hand in spiritual.

Webster Square. — Success is seen in all departments. The congregations are increasing rapidly at quarterly conference as being the largest at present that it has been for years. New Year's Day the pastor, Rev. L. W. Adams, and his wife called on every member of the church and left a New Year's card. The Epworth League has recently frescoed the ladies' parlor, and other improvements have been made in and about the church. The pastor has been giving a series of illustrated sermons with the stereopticon to full houses every Sabbath evening for the past month. Rev. J. H. Weber, the evangelist, has just commenced a series of revival meetings with this church. QUES.

#### North District.

South Framingham. — Rev. Alfred Woods was heartily and unanimously invited by the fourth quarterly conference, held Jan. 10, to return to this charge for the fourth year.

Newton Highlands. — Sunday, Jan. 8, witnessed perhaps the largest number of communicants at the altar to receive the sacrament during the present pastorate. Two adults were baptized, 2 were received into full connection, and 2 by letter. Rev. Arthur Bonner, pastor.

Newton. — Rev. Dillon Bronson, the pastor, has prepared an excellent directory of the church at Newton, giving names with residence of the membership and the names and officers of the various organizations in the church. Upon the first page of one cover is an electric of the new church now nearing completion, and upon the other one of the old church.

#### East District.

Wesley Church, Salem. — The Sunday after Christmas, while the pastor, Rev. F. H. Knight, was preaching, a man described in the local press as "an irreverent thief" entered the pastor's study and stole his overcoat. Within an hour after the theft was discovered a committee from the men's department of the Sunday-school arranged with the pastor to be measured for a first-class coat to take the place of the one lost. On New Year's evening Mrs. Knight's class of young ladies presented her with a beautiful set of table linen.

Meridian St., East Boston. — Jan. 3, 18 were received into the church — 13 in full and 5 on probation. There were 21 additions to the Sunday-school, on the same date. Rev. L. W. Staples kept open house at the parsonage New Year's day, and a host of friends called and left many tokens of love and esteem, both in kindly words and beautiful gifts. U.

W. H. M. S. — The first quarterly meeting of the Woman's Home Missionary Society for the year was held in the First Church, Somerville, Wednesday, Jan. 6, opening at 10 o'clock. Mrs. G. W. Mansfield presiding. Mrs. G. F. Eaton conducted the devotional exercises. A cordial welcome was extended by the pastor's wife, Mrs. G. S. Butters, to which Mrs. F. T. Pomeroy very fittingly responded. The morning session was devoted wholly to reports and other business. The corresponding secretary reported 1,100 members of auxiliaries, 139 members of circles, 35 of bands, 470 mothers' jewels. The receipts for the quarter were \$1,090.82; supplies sent out, \$1,223.45; mite-boxes distributed, 219.

After a delightful lunch the afternoon exercises were opened by Rev. G. S. Butters. Mrs. A. C. Clark, missionary at the immigrants' Home, related some of the joys and sorrows of the past month, the Christmas festivities, and how blessed they had been throughout this season. Prof. Harriette J. Cooke graphically described the workings of the Medical Mission, giving her reasons for thinking it was the cheapest missionary work in Boston. The nurse and resident doctor carry the Gospel into every home to which they go. Mrs. L. A. Sanborn, of Lynn, was elected secretary of Young People's Work for the Conference. Miss Bailey sang "The Master Stood in His Garden." Miss E. J. Webster reported items of interest concerning the General Executive Board meeting held in Springfield, Ill. After Miss Bailey had carried us almost to the "pearly gates" in her rendering of "Golden Threshold," Bishop Maliaigne gave a delightful and profitable address. The meeting was largely attended all day and none could have gone away without feeling profited and blessed. B.

#### West District.

Chicopee, Central Church. — Five new members were received, Jan. 3. A course of lectures is to be given in the church by the pastor, Rev. E. E. Bishop, the subjects being: "Palestine," "Persons, Places and Things in America," and "The Soul as Architect and Sculptor."

Chicopee Falls. — Meetings have been conducted for three weeks by the pastor, Rev. W. C. Townsend, as a result of which 20 persons were received on probation Jan. 3, 10 were baptized, and 15 were received by letter. The

meetings were resumed Jan. 3 for another three weeks.

East Hampton. — The pastor, Rev. F. H. Ellis, assisted by several brethren, has been holding special services. About thirty have been at the altar for prayer, some of them heads of families. Many of the Sunday-school have been converted. At the Christmas celebration the pastor received several presents, notably a fine cathedral clock surmounted by a beautiful figure of horse and rider.

Colrain. — The Week of Prayer and the week following are being observed with special services afternoon and evening. The pastor, Rev. W. H. Prescott, is assisted by Miss H. A. Downs, an evangelist and missionary from New York city.

Holyoke Highlands. — This charge is enjoying a fair degree of prosperity. The congregations are good. Within two months ten have presented church letters. On two Sundays in December the Sunday-school reached the highest attendance in its history. The W. F. M. Society has collected more money than ever before. Since Conference the Ladies' Aid Society has had the church painted, has paid for it, and closed the year with over \$12 in its treasury.

Newton Highlands. — Sunday, Jan. 8, witnessed perhaps the largest number of communicants at the altar to receive the sacrament during the present pastorate. Two adults were baptized, 2 were received into full connection, and 2 by letter. Rev. Arthur Bonner, pastor.

East Longmeadow. — The fall and winter months have been full of promise for our church here. The Sabbath services are well attended, and the congregations are large. All bills of the church are paid to date, with a balance in the treasury. On October 31 the Ladies' Aid Society held a fair and chicken-pie supper in the Town Hall, which netted them \$145. Seeing the great need of repairs upon the parsonage, the official board decided to expend about \$500 for that purpose; \$300 of the amount was pledged at once by the society, and the remaining \$200 was borrowed, and will be paid, it is hoped, in the near future. Some very fine gifts have been received from friends, who delight in helping along the good work of the church. The house is so nearly completed that the pastor's family are living at home once more and must enjoy the complete change made. The house has been raised to two stories, with an addition of six feet in the rear of the main building. It has been made very modern and convenient in its interior. On Dec. 5 Rev. Dr. Watkins, of Springfield, lectured upon "That Irrepressible Boy." The Sunday-school held a pleasant Christmas celebration, when all the members of the school were remembered with gifts. The Week of Prayer was observed by union meetings with the Congregational Church. Rev. E. C. Bridgman is pastor. R.

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